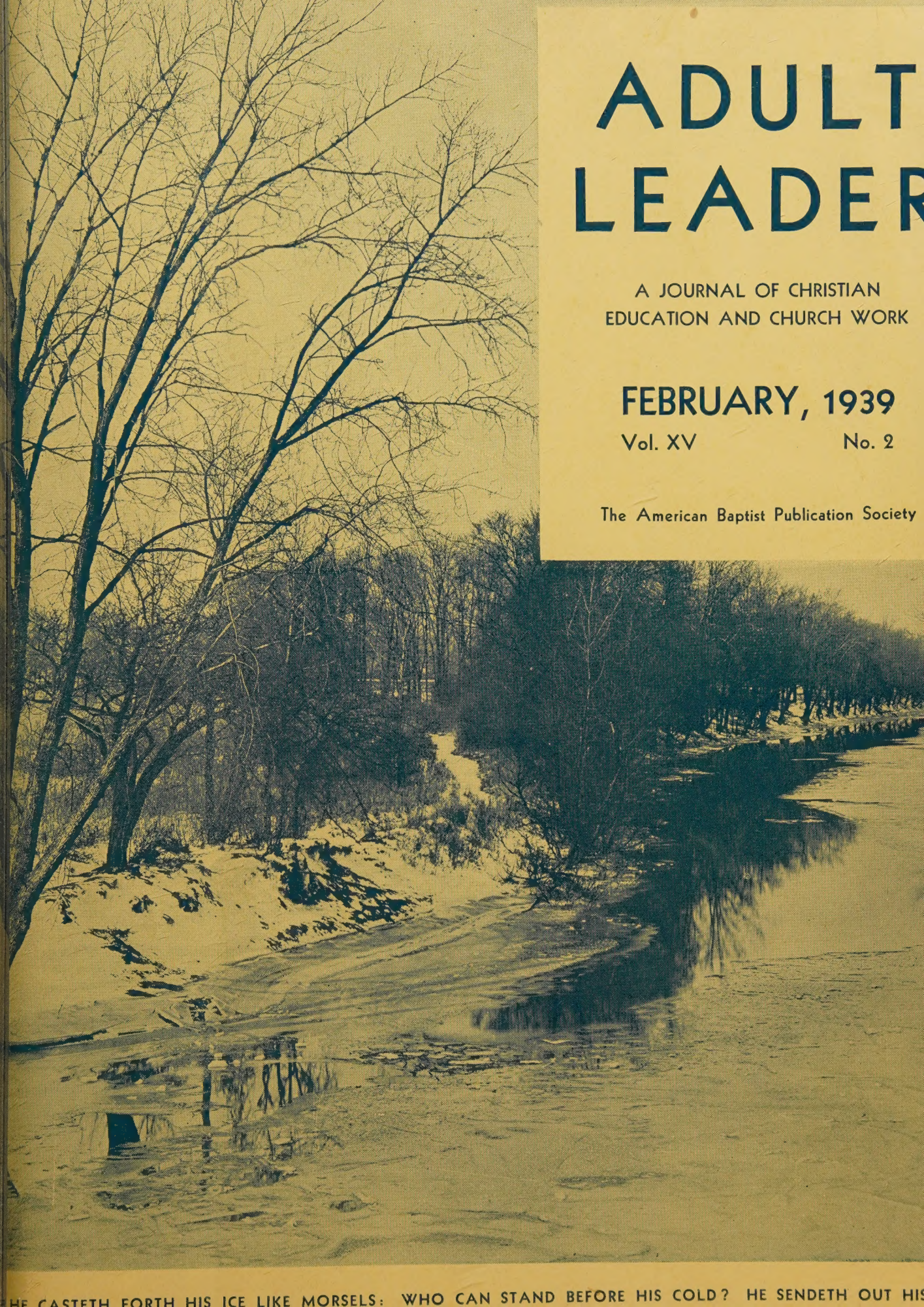




ADULT LEADER

A JOURNAL OF CHRISTIAN
EDUCATION AND CHURCH WORK

FEBRUARY, 1939

Vol. XV

No. 2

The American Baptist Publication Society

HE CASTETH FORTH HIS ICE LIKE MORSELS: WHO CAN STAND BEFORE HIS COLD? HE SENDETH OUT HIS

Services and Entertainments

Life at Eastertide. Give everyone a part in your Sunday school at Easter. The use of this service of songs, recitations, etc., will insure satisfaction. The resurrection is treated with joyous reverence in carefully edited words and suitable music by *Nolle, Ritter and Thomas*, who have given us such excellent work heretofore. Single copy, **10 cents**; **85 cents** a dozen; **\$3.25** for fifty; **\$6.00** a hundred.

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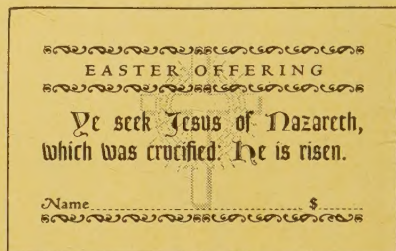
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ADULT LEADER

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No. 2

MILES W. SMITH

Editor-in-Chief Sunday School Publications

MITCHELL BRONK

Editor of ADULT LEADER

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Some Writers

IN THIS NUMBER

W. EVERETT HENRY has been pastor of the Baptist church at McMinnville, Oregon, since 1925. Previously he was with our churches at Everett and Yakima, Washington. Many of his devotional articles have appeared in our periodicals. He also writes verse of a high order. ALVIN J. LEE is professor of Practical Theology in the Kansas City Baptist Theological Seminary. He came to this position from the pastorate of the First Baptist Church of Topeka. He is a native of Minnesota and a graduate of the University of South Dakota and of Andover Newton Theological School. BRUCE MCGRAW is a member of the senior class at Bucknell University, Lewisburg, Pa.

NEXT MONTH

BASIL MILLER will have a breezy article on "Getting Action in the Sunday School." In the series, "Extending the Outreach of Christian Education," the writer will be HENRY WOODS McLAUGHLIN, of the Department of Country Church Extension of the Presbyterian Church, U. S. WOUTER VAN GARRETT, one of our frequent contributors, writes on "Growing Down to Your Pupils." MRS. E. J. ANDERSON and CHARLES C. STILLMAN have their characteristic "Teaching Points" for women and men's classes. JOHN SNAPE will have his regular devotion study of the Uniform Lessons of the Quarter.

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Editorial

The Changing Evangelistic Emphasis

THE OLDER EVANGELISM concerned itself almost entirely with adults. Pedit-Baptists assumed that children were already in a certain sense members of the church, we Baptists that youth are to be treated, evangelistically, the same as adults. For the past dozen or fifteen years, or since the close of the great mass-evangelistic campaigns (Billy Sunday), evangelism has rather gone to the opposite extreme, the winning to Christ of young people has come to be regarded as the church's outstanding task.

Adults in the Evangelistic Program

WHILE REJOICING in the church's awakened concern for the soul-winning of young people, the ADULT LEADER naturally deplores any suggestion that this is more important than the soul-winning of grown men and women. You may not go to comparing values in this matter. We are all so interrelated and interdependent, from nonage to dotage, that the church will particularize and specialize in its evangelism only to its loss; it will fail without a constant influx of thoroughly converted young people, but these young people will be likely to fail unless they find the church well staffed with a consecrated membership and leadership.

Not a Hopeless Task

A HARMFUL SPIRIT of defeatism in regard to the conversion of adults has prevailed of late in church circles. Time and again we have been told that it is a futile attempt, that we might better give our efforts to the young, who are not hopeless; and who have futures that will count. The early church, notice, did not hold any such view, whose first converts—Paul's, for example—were men and women. Whitefield and Moody did not think that adults are unamenable to the evangelistic message. Our foreign missionaries do not find it so. Moreover, modern psychology and the newer pedagogy are assuring us that adulthood is after all plastic, movable, teachable—if only you go at it in the right way. They are backing up their findings with endless examples—which should encourage the church to try again, and hard—and wisely—to win to Christ the “hardened sinners” and the hardened indifferent within and without its constituency.

Spring Evangelism in the Adult Class

WHY MAY NOT ADULT CLASSES take advantage of the Easter season for special evangelistic effort and a campaign for church membership? Especially since the

old-time custom of holding “protracted meetings,” revival services, at the beginning of the year—as an aftermath of the week of prayer—is passing away. When the young people are having their attention directed to these matters it is sometimes easier to persuade and influence their elders. It is likewise a fine thing to have a father or mother baptized along with a son or daughter. Every sizable adult class should have a soul-winning committee, and to this committee may be left the planning and direction of this springtime effort.

An Adult Class Evangelistic Drive

IT WAS THE Brotherhood of the First Baptist Church of Stoneham, Massachusetts. There happened to be not a few members of the class, or occasional attendants at its sessions, who were not professed Christians; some of them decidedly indifferent, or even “hardened.” Two dozen of the more active members formed themselves into a group under the meaningful name, “Fishers of Men.” They were determined upon action; and they acted. It was well planned and well carried out personal evangelism. A long list of “prospects” was drawn up and the men were visited in their homes, at times when they could be seen in comparative privacy and not in a hurry. The visitors were in each case three—and just the right three. The “subject” knew why the visitors came, and this helped, psychologically. There was much prayer, previous to the visit and during the interview, and this helped, spiritually. I never heard any criticism of this effort, for the men of the Brotherhood were Christian gentlemen—and possessed of good common sense. I have no statistics, but a very considerable number were thus brought to confess Christ as Saviour and unite with the church. All of them, to my knowledge, have continued faithful.

Converted Adults Must Be Trained

DURING THE DEPRESSION much has been said of the desirability of adult education; that through training the economic condition of the untrained unemployed might be improved. On our church rolls there are deplorably many who are inefficient, so far as the service of Christ is concerned—and so “unemployed”—because they lack adequate religious education. It suggests, does it not, that adult Christian education must be closely joined to adult evangelism? By means of the “Schools in Christian Living” the Home Mission Society and our Society are seeking to accomplish this double but single task.

A Business Man Studies Some Sunday School Problems¹

By Ralph N. McEntire, Topeka, Kansas

Question. What do you mean by "better-than-average" schools?

Answer. Those which show results which most of us would like to see in our schools. Church and school increasing in membership, better regularity of attendance, better financial support, more accessions to the church from the school. These are some of the evidences of achievement, and where they are due to merit and not merely to such factors as population changes, they invite further study.

Question. Where do you start your study of the local school?

Answer. Certain tests not available through general statistics are significant. New enrolments show *grasp* or power to attract. Regularity and persistence in attendance show grip or power to hold. Withdrawals (especially for other than good reason) show lack of *grip*. Attendance percentages (especially by individuals) show educational possibilities. Church accessions from the school (with data showing method) may reveal objectives and attitudes. These tell me whether I want to "dig deeper."

Question. Which is the major factor where losses are shown, *grip* or *grasp*?

Answer. Nearly always *grip*. Unfortunately there are no general statistics to reveal the magnitude of this problem. So many schools enroll only after regular attendance

and withdraw, automatically, after a few absences. Usually we know only net results and are prone to study only statistical levels. To illustrate, in a school of 900 enrolments, typical in its group data 1926-1937 showed *net* decrease of 253. Vastly more important, the withdrawals for other-than-good reason totaled 2191. *Net* figures show neither *grasp* nor *grip*. Detailed studies emphasize the slackening of *grip* more than the slackening of *grasp*.

Question. Are these especially evident in certain age-groups?

Answer. My studies have been intensive only in certain areas and general in the wider reaches. On the average, where I have been studying, the decreases in new enrolments and increases in withdrawals are both greater in the young people's and adult division.

Question. What about the theory that the decline in birth-rate accounts for our losses?

Answer. Personally I feel this has been overemphasized and leads, in many places, to a letting down of effort with the excuse that losses are inevitable, so "Why worry?" It presupposes that the Sunday school is composed in largest measure of little children. It overlooks the decrease in infant mortality and increased longevity. In some sections, especially, and in some denominations, the family groups are smaller. Sunday schools serving only these family groups are affected.

Where I have been able to secure accurate data over a ten-year period, by departments, the nursery and beginners constitute only about 10 percent of total enrolment, on the average, and the net decreases in the children's division are not nearly so great as those in the older age-groups. In my own

state, during a period which showed an approximate net decrease in Sunday school enrolment of 17 percent, the public school census showed a decrease of less than 2 percent. More important is the fact that total population has increased, and only about 40 percent are connected with any denomination. These better-than-average schools are focusing attention on the "unreached" rather than the "unborn" and especially in holding and adequately serving those we do have.

Question. To what do you attribute that slackening of "grip," as you phrase it?

Answer. I wish you could study the data, so you might reach your own conclusions. You might not interpret them as I do. I can give you my personal judgment only.

1. I think we have failed to meet "competition." In business that means trying to make folk want what *we* have to offer more than they want some other things. We "compete" for a share of the consumer's dollar. In the Sunday school we must compete for a share of both *time* and *interest*, and too many schools are drifting and not competing. Sunday schools should learn, from business, that satisfied customers, who tell their friends, are the best possible "advertisement."

2. Grip has slackened in too many churches because the laymen are "laying down on the job," failing to contribute sufficient time and interest.

3. Grip has slackened in many schools because the workers have misunderstood some of the new emphases, discarded the spiritual and evangelistic objectives rather than using the new materials as improved means for reaching those objectives.

4. Grip has slackened because the

¹ Mr. McEntire is a manufacturer of Topeka, Kansas. For many years, as secretary of a large Sunday school, he has made the study and use of Sunday school statistics an avocation. More recently he has studied many other Sunday schools. Especially he has sought the reasons underlying "better-than-average" schools. He has compiled significant data on denominational areas and on a state-wide basis. This interview brings to bear upon the present effort to increase Sunday church school attendance, the major conclusions which he has reached from studying "better-than-average" schools. This article is one in a series on the general theme "Extending the Outreach of Christian Education." It is made available through the International Council of Religious Education.

majority of schools try to "go it alone," because of a lack of teamwork with other churches and community character-building agencies, because we have not united to help create the type of community in which religious education can best thrive.

5. Grip has slackened because we have failed to regard our losses as "symptoms" and to use them as a basis for adequately considered remedies.

6. Grip has slackened because of low interest or sense of responsibility on the part of parents.

Question. You refer to the home. How important a factor do you find it to be?

Answer. Personally, I should say *the most important*. I think that "parent training" is more vital than even "teacher training." Parental attitudes determine enrolment, regularity of attendance, pupil benefits received, church accessions, withdrawals, etc.

Two illustrations. In a study of 786 withdrawals for other-than-good reason there were just three cases where either father or mother were enrolled in the school, using enrolment as one test of interest. In another study 91 percent of the church accessions from the school came where church and home co-operated, 8 percent where the church had little or no support from the home, and less than 1 percent where the church member's home did not seek the help of the church through its Sunday school.

Question. Does any particular lesson system solve the problem?

Answer. That question belongs, rightly, to educators. But let me tell you a story and you may make your own application. In the corn-growing section of one state, the crop of bushels per acre has decreased 50 percent in fifty years. In that period the state has developed one of the leading agricultural colleges in the world, vastly improved seed, modern methods, great experimental stations, has employed county agents, and put out a flood of printed matter. Each of these factors has been valuable.

But *erosion*, the destruction of the elements of fertility of soil, has been winning the race, largely because of its being an under-estimated factor.

In that same territory the "crop" of church accessions from the Sunday school (one of the crops where statistics are available) has decreased 50 per cent in *ten* years, and some of us think that to be the evidence of a spiritual erosion from certain forces in modern life.

On the farm, sometimes just a narrow strip of deeply rooted grass, running across the field, will stop soil erosion. Almost always, even a thin line of adults and parents, *deeply enough rooted*, stops that spiritual erosion in a Sunday school.

Question. What do you find to be the chief causes for absences and withdrawals?

Answer. Categorically the "excuses" (which we may mistake for reasons) list about this way, sickness—out of town—indifference—parental attitudes—some school or teacher problem. Analyze these, by case studies, and you may be surprised to find that you need be only about one-third sick to remain away from Sunday school as from day school. That is, the same pupil gives sickness as the reason for absence three times as frequently for Sunday school as for day school. Again put a boy on an athletic team which requires attendance and see how healthy he keeps. Study the excuses and, in about 75 per cent of the cases, you will find that they are "alibis." They indicate one of two things: the failure of the schools to make the program sufficiently worth while, or the carelessness or selfishness of the parents. It should be emphasized that the majority of withdrawals for other-than-good reason start with an uninvestigated absence or an unused investigation.

Question. What do you mean by an "unused investigation"?

Answer. May I again illustrate? On a farm a cow got out of the pasture (an absence), was quickly missed and sought for (an investigation), was found and re-

turned and then came the most important part—the fixing of the fence (the use of the investigation). I'm not being cynical when I say that the farmer missed, sought, found the cow, and *fixed the fence* because that cow represented a sufficient value to make the effort worth while. Those better-than-average schools are duplicating the farm process in detail.

Question. You spoke of community influence. Have you an illustration there?

Answer. Try this. A farmer set out to improve his corn crop. He took advantage of the best of seed, soil preparation and care. He used the government bulletins and helps and the advice of experts. But he found that the pollen from his neighbors' fields was blowing over into his fields and defeating his efforts. He found pests, thriving in those neighboring fields, working their way into his. He found it necessary to share his fine seed, his skill and training and education, with those neighbors. He had to surround his own field with others just as good as he could help make them in order to be really successful himself.

Question. You speak of "decreases," "losses." Don't you get discouraged? Doesn't your telling of the story tend to lower morale?

Answer. Discouraged? Think you that a business man would be "discouraged" to find practical answers to his problems, to find all about him, others in the same line, succeeding and glad to share help, others who demonstrated that he too could win if he would but pay the price in time and effort?

Should others be told? In the factory some things need telling to production departments, others to the sales force, others to management and still others to the customers. Tell the different phases only to those who could "do something about it" if they but would. Tell it as a challenge. Present with the problem the solution which others have proven effective.

(Concluded on page 38)

Forward Step Day

By Sidney Powell, D.D.

IN common, I suppose, with most churches, Decision Day is a definite part of our church year as Christmas or Easter. It should be. The goal of Sunday school teaching is an intelligent decision for Christ.

There should be more than one Decision Day in the yearly program. There might well be two, one in the autumn, at the beginning of the year's work, and another in the spring, so that respondents can be prepared for Easter baptism. I am not sure that a call for decisions every quarter would overload our program.

Evangelism should be a continuous atmosphere of the church school. It is unfortunate that we associate it only with special techniques and seasons. Evangelism is not a spurt, but a spirit. That spirit is evidenced by a constant effort to win youth and gather them into our churches. On the other hand, the lack of it is seen where teachers go on with their classes year after year without seeking decisions.

If a decision is to lead to a disciplined discipleship, the ordinary decision day is not sufficiently comprehensive in its scope, nor inclusive enough in its objectives. Too often we think of the decision as a terminus. Conversion is never an end in itself. On the farther side of the new birth is new life, a life differently motivated and directed. Is it not true that even Christians have the haziest and most uncertain notions regarding any definite technique of Christian living? There are many decisions to be made, many steps to be taken along the way of discipleship.

Weighing such considerations led us to determine to plan a larger appeal for this year. Many of our young people had joined the church. Was there nothing more? Could we not help to lead them into those habits upon which Christian growth depends, habits of robust spiritual health? We considered the daily quiet time of prayer and Bible

study, sadly neglected by those who remain immature in their Christian lives, but which many of us are finding "the life of our life." How many of our folks had failed to provide themselves food for the journey, either by regularity in Sunday school attendance or even an occasional visitation upon the church services! These things are as important, for they carry the decision into fulfilment.

We considered the entire problem at the Workers' Conference of the school and selected a number of objectives. These were placed upon a card that read:

MY FORWARD STEP

1. I will have a quiet time of prayer and Bible reading every day.
2. I will be more regular at Sunday school.
3. I will attend church services regularly.
4. I do now accept the Lord Jesus Christ as my Saviour.
5. I will bring my letter and unite with this church.
6. I want to be baptized and unite with the church.

Name _____
Address _____
I am a member of _____ church
City _____
State _____

We felt that this plan was based upon good sales psychology; starting on a basis of rather general agreement and securing assent to propositions to which practically every Christian or non-Christian could have no objection, and gradually leading to the full consent of the will to the claims of Christ upon the individual. It has also the advantage that everyone is making some commitment and signing his name. No one is singled out as a sinner, the object of all eyes, suffering the embarrassment of being the black sheep for which the whole plan is set up.

However, an opportunity was given for those who had decided

for Christ or for church membership to come forward, as a public declaration. This added that touch of heroism that the present writer has always believed to have value in such a step. A method of confirmation that has no emotional element in it is likely to fill our churches with a rather cold type of members.

Careful preparation was made well in advance for our Forward Step Day. More than six weeks before the date set, the Workers' Conference gave itself to a consideration of "The Evangelistic Sunday School." One of the teachers brought a thrilling message on "Tapping Sources of Power for Evangelism." She pointed out that we cannot give what we do not ourselves possess; that the basis of evangelism is a vivid sense of Christ; and that purity of life and thought, honesty and righteousness in all one's relationships, and a Christlike love for all, even "Publicans and sinners," are essential for personal evangelistic work.

The pastor talked of "The Sunday School Organized for Evangelism." He outlined plans for this Forward Step Day. He urged that a month be devoted to personal work by the teachers, each endeavoring to secure a decision from every unchurched member of his class. A veteran teacher brought the final message on "Teaching Toward Decision," in which she showed how to discover evangelistic material in the regular lessons, and how to develop the lesson so as to lead to the dedication to Christ.

The workers were honestly confronted with the demands of the undertaking: consecration of time, fewer outside engagements, less social life, perhaps; more diligent preparation, more study, more prayer, more careful planning. Special prayer-meetings for teachers were held each Sunday morning. The whole church was brought into the project.

The pastor organized a class for teachers in personal work. This

group, meeting one-half hour before the midweek service each Wednesday night, studied the use of the Bible in personal work. The interest was so great that it continued to meet long after Forward Step Day had passed. Moreover, it became church-wide; people not on the teaching staff of the school availing themselves of the course. At the present writing it is still holding the interest of a large group.

Should we announce Forward Step Day in advance? One of our teachers thought that it was not exactly honest to "spring" the appeal. We were, frankly, troubled. We wanted to play fair and yet we knew from experience that those we most wanted to reach would avoid Sunday school that day, as a fox would avoid a trap.

Absolute honesty won, but I am not sure we won. Attendance dropped sharply that day. If a doctor always told all, some of his patients would never recover, would die of fright. We are doctors of souls; we may need to hide a scalpel in our sleeve. Paul had a little argument with the Corinthians. He said you intimate "my cunning caught you with a trick" (2 Cor. 12:16). I am convinced there are times when the expert fisherman must hide himself and his intentions from the fish.

Our next Decision Day will not be announced to the pupils in advance. After all, people should expect to be exposed to an appeal for decision for Christ, and the Christian way of life, on any Sunday, in any church or school. That is the purpose of our teaching. It corresponds to examination in public school.

While attendance might have been larger, there were many responses to the appeal of the pastor; and never had he seen more intelligent decisions. All of which compensated for fewer numbers.

The follow-up was as careful as the preparation. Everyone of the one hundred and fifty who promised to have a period of Bible study and prayer each day received a letter and a manual of daily devo-

tions to help establish the habit. Those deciding for Christ received a letter of congratulation, including an invitation to classes in preparation for church membership to be started the following Sunday, one for boys, one for girls, and another for adults. We have found that the best time to hold such classes is at the close of the Sunday school session. We are a down-town church and it is hard for children to come to the center at another time. In these classes we interpret the meaning of the Christian decision, teach means of growth, the organization and function of the church, and explain the ordinances.

It is well to relate those who have signed cards to the church itself through a public declaration in the church service, either on the same Sunday or the week following. This helps to stress the fact that they are to join the church. Henceforth they are not to be related to the Sunday school alone. Too often children are baptized and then go back into the habit of attending Sunday school alone, not realizing that they are now members of the church where they are to find a new and enlarged fellowship.

The decision regularly to attend the services of the church is a long step forward for many of our young people. We have built up a divisive loyalty; we have trained them away from the worship services. The transition from Sunday school to church has been clumsy and bungled. We have almost blessed the retreat of the Sunday school forces from the church army.

Relating regular church attendance to the Christian decision has been a decided help. There are values in the church's worship service which are not offered in any other part of the church program. Doubtless growth takes place in the church school, but there comes a time when, if the process is to continue, young people must become oriented to the church itself; entering into fellowship with adult worshipers and adopting more mature molds of thought. It is safe to assume that under the ministry of one who has spent many years

preparing for the work of the ministry, and who has adequate time for preparation, there will be a stronger fare than that provided in the average Sunday school class.

But we were careful to not set church attendance over against Sunday school attendance. We insisted upon both. Regularity in attendance upon the school would in itself immeasurably advance the educational process. Forward Step Day stressed regularity for the sake of real education. Imagine going to public school as often as one "felt like it!" Assuming that our lessons have some consecution, Christian education becomes an utter impossibility under such a process. Yet that is exactly the method of many members of our church schools. Again, Forward Step Day emphasized regularity for the sake of the school itself. Continuous attendance week after week would constitute a veritable school revival, even though no new scholars were added. The total attendance would mount unbelievably.

We can report that in the month following Forward Step Day our attendance was 1,799, as compared with 1,651 the year previous, and 1,771 the next month as compared with 1,514 last year. Why should not every school have something more demanding and comprehensive than the conventional, though time-honored, Decision Day?

A BUSINESS MAN STUDIES SOME SUNDAY SCHOOL PROBLEMS

(Concluded from page 36)

The net result of my individual research is the conviction that our Sunday school "recession" can be turned into a glorious advance if we will but rate the cause so high in our own *interest* scale that we are willing to invest in it the time and talent and effort which we give to things which we do really value and if we will apply the same factors of judgment, common sense, and methods which we have developed in our competitive efforts in the world of dollars, in our job of making a living.

Finally, Mr. Superintendent, the Collection!

By Basil Miller, Pasadena, California

Author of "Putting the Sunday School Across," "Growing Into Life," and "God's Great Soul Winners"

MR. SUPERINTENDENT, however well you may operate your school, if you cannot finance it you will not long remain in office. The test of a wise executive in the modern church set-up is his ability to get action on finances. This refers to lifting a heavy share of the church obligation: benevolences, missions, current expenses, building fund, and that large group of items marked "specials."

No Sunday school pays for itself unless it digs deep into such church expenses. We are learning that our best financial appeal can be made through the church school, because it represents our largest community contacts. Parents who send their children to your school can be influenced to assist in your budgets if you as an executive sell them on the idea.

We formerly had but one plan to raise Sunday school money, and that was the class offering. We have found this to average from three to five cents per scholar. Since no institution can operate on such a small budget, superintendents have been forced into the field of open competition for church dollars—and they are employing the various schemes of professional money-raisers.

What plans are available for financing the school? the modern executive is asking. There are many in vogue which church school leadership is relying upon. Let us note them.

THE UNIFIED BUDGET

Class offerings are definitely out as sole means for financing the school. The average scholar costs from ten to twenty-five dollars to carry through a church school year. This includes all items of expense, supplies, building budgets, etc.

The unified budget is gaining in favor with Sunday school executives. This is a serious attempt to work out a church budget, and have

all Sunday school expenses and offerings thrown into it. The church treasurer serves as Sunday school treasurer.

Every-Member Canvasses in many schools include all Sunday school scholars as well as church members. Each person, from the youngest child to the oldest adult, is asked to make a definite pledge for the unified budget.

A set of envelopes is given to all contributors and these are used in the Sunday school the same as in the church. Thus it makes no difference whether the pledge is paid through the Sunday school or the church. The money goes to the same treasurer in the end and helps finance the unified budget.

Keep a careful check of all pledges, and a record of payments, with delinquent notices, pay-up stickers, and the usual technique for collection of pledges.

Plan for Minute-Money-Men to speak to the school on stewardship matters, and giving as a Christian obligation.

Set a budget for each class, brotherhood, department, and strive to attain it each Sunday. This budget can be underwritten by groups or individuals.

Organize your school into teams for special money drives—remodeling the building, back payments on mortgage, missions, literature—and build a spirit of friendly rivalry in collecting funds.

SPECIAL DEVICES

Do away with envelopes, plates, money-bags, in class collections—for a while. Build a replica of your church or Sunday school building, or some famous cathedral, and have all scholars place their envelopes and offerings into this miniature church.

For building fund, mortgage payments, use a similar plan for collecting banks, with a slogan, "Fill the Church with Money!"

Build a rustic church on the platform with a sign on it, "The Wildwood Church." While the audience sings "The Church in the Wildwood," have everybody march by and deposit their offerings within an open door.

Form a Sunday School Savings-Bank. Build a set-up similar to a bank cashier's window, and have each scholar open a savings-account, with individual bank books. Urge them to make regular deposits every Sunday. Let the money be used for some special item, such as payments on building fund, purchase of organ, a sinking fund to meet coming obligations. It will surprise you how quickly the children take to this idea. It is builded upon the plan of Bank Day in the public schools.

Missionary marches will bring more money if you build a Japanese home, African kraal, a Mexican or South American bamboo hut with thatched roof—into which the offerings are placed. Some schools use this plan for the first Sunday of every month.

Dress your usherettes in foreign costumes on those Sundays when benevolent or world-wide evangelism funds are to be collected. The foreign motif in dress stimulates giving.

Plan to collect dollars by the pound (nineteen dollars make a pound). If you need \$500 raise twenty-five pounds of silver dollars. Of course it will be necessary for banks to furnish the money, since we do not use silver dollars extensively any more.

If your school is in the country, try "God's Acre," where each farmer pledges to plant an acre, the income of which is to go to the school. This is sometimes used as *God's Garden* in the city, where each child grows something, and donates its value to the Sunday school budget.

(Concluded on page 41)

Peter Preaches at Pentecost

(With special application to the Uniform Lesson for February 5)

By John Snape, D.D., Los Angeles, California

A MESSAGE of greeting and good-will, riding on the wings of the wind, and starting from New York, twice girdled the globe in two hours and five minutes. It read. "Associated—London—greetings—rush—relay. Kenper." The cities where the message was received and relayed, in order, were: London, Madrid, Paris, Geneva, Rome, Constantinople, Vienna, Berlin, Moscow, Pieping, Shanghai, Tokyo, Manila, Honolulu, San Francisco, Mexico City, Havana, Buenos Aires, Rio de Janeiro, Capetown, Cairo, Bombay, Melbourne, Vancouver, Montreal, and back to New York.

What a triumph of the modern age! I know something vastly more significant. It is the fact that the story that started at Bethlehem two thousand years ago has many times circled the globe, and even today is being told in the very town that gave it to the world. We never weary of the annual pilgrimage to Bethlehem; we read and reread the opening chapters of Matthew and Luke with increasing eagerness. The story of Bethlehem, like the news of the gospel, is always old, and new, and good news.

Pentecost was the Holy Spirit's birthday. Not that the Spirit was then created, for like the other persons of the Godhead, the Spirit is uncreated; not that he is here first mentioned, for he existed in Old Testament times, and even the prophets "searching what or what manner of time the Spirit of Christ which was in them did signify." Not that he was not in the world before Pentecost; he is mentioned in the first chapter of Genesis, and also in the sixth. David in consternation had cried, "Take not thy Holy Spirit from me," and Zacharias and Elisabeth were filled with the Spirit, and spoke under the spell of his power. Jesus had breathed on his disciples, saying, "Receive ye the Holy Spirit."

But there is such a thing as the ministry of the Spirit. Just as Christ was in the form of God before he emptied himself and came to dwell on the earth and was found in fashion as a man, so also the third person of the trinity was in heaven before he was poured out in the upper room at Jerusalem. All lives of Christ are silent concerning his preexistence. Historians deal only with his earthly career, which begins at Bethlehem and ends at Calvary. Likewise the Spirit's ministry begins at Pentecost and closes at the end of the age. "Each person in the trinity," says F. B. Meyer, "reveals another, the Son reveals the Father, but his own revelation awaits the testimony of the Holy Spirit."

As the angels of the skies proclaimed the advent of the Christ, so Christ announced the advent of the Spirit. Here are his words: "But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Thus the promise ran—and rested. Four hundred years elapsed between the prophecy of Christ's coming and his advent in the flesh, but only fifty days are to pass from the prophecy of to the possession of the Spirit—and only ten days from the Ascension of Jesus to the descent of the Spirit.

Christ's last words on earth were, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." When he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. They are disturbed in their heavenward gaze by a voice which said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken from you

into heaven, shall so come in like manner as ye have seen him go into heaven."

They return to Jerusalem from the Mount of Olives and enter the upper room. Pentecost is just at hand. From Passover to Pentecost is fifty days. Jesus had been seen for forty days, and ten days remain. They were days of agony, weariness and waiting. It was like that time when darkness reigned over the earth, just before God had said, "Let there be light." Sometime during these ten days they had chosen the successor of Judas, by casting lots. This, the last time the use of the lot is mentioned in the Bible. Nothing will be done hereafter by chance. The Holy Spirit will be the guide. "As the manger of Bethlehem was the cradle of the Son of God so the upper room becomes the cradle of the Spirit of God."

Four prepositions explain the operations of the Spirit in connection with the Pentecostal study, the prepositions *to*, *in*, *upon*, and *with*. The Spirit comes to a man when he convicts him of sin; he comes in a man when he regenerates him; he comes upon a man when he empowers his life; he comes with a man in fellowship.

Four figures of speech illustrate the operations of the Spirit at Pentecost, and afterward: *wind*, *oil*, *water*, *fire*. The wind sets forth the cleansing power of the Spirit; the wind breatheth where it wants to, and we cannot tell whence it cometh and whither it goeth; the oil illustrates the anointing power of the Spirit. The water illustrates the pervasive power of the Spirit, the fire the cleansing power. Wind, oil, water, fire—these stand for the fourfold offices of the Spirit of God in his work of convicting, regenerating, empowering, and gifting with fellowship, the soul of a man upon whom the Spirit comes to do his work.

Hudson Maxim once said that an international armistice for five years would save a billion dollars a year to America alone. The editor of *Missions*, commenting on this statement, remarks, "With that five billion dollars we could build 25,000 miles of concrete road; construct an intercoastal canal from Boston to Florida; develop a great electrical power system from Boston to Washington; dredge the Mississippi and the Missouri so ocean liners could go up to Kansas City; build a line of canals from the Great Lakes to the St. Lawrence; by irrigation reclaim six million acres of land; provide schools and hospitals for half of the world now destitute of them; and lift up the fallen nations of the earth from despair to spiritual hope."

The final task of the church is not the announcement of glad tidings to the world but the final presenting of every man perfect before God. There is a difference between evangelizing a man and developing him in the grace and graces of Christ. Philip evangelized the Ethiopian; did it, it might almost be said, on the wing; but immediately afterward the Spirit of the Lord caught away Philip, and the eunuch saw him no more. The evangelist's work ended at the Ethiopian's baptism. I know, as every pastor knows, that the initial step is not the final step in salvation. Now must the new convert be trained in the doctrines of Christianity; now must he learn responsibility for the salvation of others; now must he be taught that business need not be divorced from Christianity; that public devotion can never be a substitute for private morality; and that actions springing from a blind belief and infant ignorance are no more commendable in the sight of God than the activities of an enlightened and chastened conscience.

The grave neglect of the church is its one supreme need—proper instruction in the matter of giving. The next need of a revival in the church is a revival of giving—a revival that touches both the pocket and the heart.

Money is character converted

into coin. It is more than released energy; it is personality plus the stuff and sweat of soul. The sweat of a man's brow or the sweat of his soul will always be found sticking to the money in his pocket. The only money that is not really a part of the man is the money the man has had no part in earning—the money he possesses but which he does not own. It is sheer nonsense to talk about separating a man from his money; this is an impossibility unless a man can be separated from himself.

The richest man in the world died recently. He reported an income a few years ago of \$60,000,000 annually. When he was a boy of eight he began to give a tithe of all the money he earned. More than once he has shown me the little book in which he kept an account of his earnings and his tithe. He maintained that practice through life, and that habit made the richest man in the world, the world's greatest philanthropist. He has given away \$7,000,000,000.

FINALLY, MR. SUPERINTENDENT, THE COLLECTION!

(Concluded from page 39)

Missionary eggs, Sunday school eggs, help finance many organizations. The plan is for all Sunday eggs to be donated to the church school. Some farmers can be pledged to give a pig, calf, or some other livestock, which when grown is sold and the price turned to the school budget.

Build a Memory Chest—a chest of purest white, which is surrounded with white envelopes. Place it in the vestibule of the auditorium, with an appropriate invitation for each one to make a memory offering for some departed friend or loved one. This money can well be used for missions, for permanent endowment, for Christian education, or for loans to needy students.

SELLING PLANS

Sell a year's membership in the school to all scholars. Say you wish to raise \$2,500 a year—you can sell 500 memberships at \$5 a

year, or 250 at \$10. These memberships can be placed outside of the organization with interested friends.

Sell penny shares—100 for a dollar. Have them printed in various denominations, from 1 to 1000, and sell them to your school. Let them be purchased for cash, or on the deferred payment or installment plan.

Sell "Loyalty Bonds," at \$1 each. Have them printed like bonds. For each dollar give a share. One school reports members who purchase as many as 100 of these during the year.

Sell loyalty stamps in five-cent denominations. These are sold to scholars, who paste them in a book which holds fifty stamps. The money can be used for budget, or special items.

Sell memorials—for song-books, drinking fountains, blackboards, maps, bulletin-boards, room equipment, classroom furniture, pews, Bibles. Relatives will purchase these items for the school as memorials for their dead loved ones.

Plan a Progressive Banquet for 100 people, who shall eat four courses in as many different homes, at 25 cents a course.

These are simple plans, but if any of them is carefully operated it will increase the offerings in the school. The motive should be benevolent—not money for its own sake, but for character investments. *Stamp every Sunday school dollar with the image of God!*

THE VICTORIOUS CROSS

A mother who wished to teach her small son to be considerate of others invited a little hunchback lad to visit them. She told her boy to be careful about referring to their guest's deformity. After a while, however, she overheard her son say to the visitor: "I know what you've got in that box on your back; it's a pair of wings." Wings are indeed wrapped up in our burdens, if we accept them in the right spirit. As Thomas à Kempis said: "If you carry your cross willingly, it will carry you."

From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.
Director of Social and Adult Education

IN THE NAME OF A LOVING GOD

CHRISTIANS, awake! Our very own American "Christian" civilization looks rapidly toward spiritual and moral bankruptcy. Aware and venturesome Christians must throw themselves into the struggle with the avowed determination to stem the onward march of paganism.

America's conception of Christian stewardship is reflected in the way we spend our money.¹

For a hundred years previous to the World War catastrophe of 1917-1918 voluntary gifts for the support of churches, schools, hospitals and related private philanthropies were approximately the same as our total national expenditure for army, navy and military operations. They were also about equal to the total Federal budget exclusive of items for military purposes.

We are today spending through taxes for our army and navy about twice as much as we give to our churches.

Even during the depression we increased our expenditure for army and navy by \$267,700,000 while decreasing our gifts to twenty-five major religious bodies by \$88,580,596. In spite of an increase of 77 percent in our national income for 1937 over that of 1932 and with an increase of

\$30,300,000,000 for 1937 over 1932, the American public has actually decreased its gifts since 1932 for support of churches by 19 percent, general benevolences 28 percent, and community chests 22 percent. Simultaneously expenditures for jewelry, army and navy, theaters,

much for alcoholic beverages as for church and church-supported benevolences.

Expenditures for theaters, amusements, cosmetics, radio, automobiles, jewelry and other luxuries have increased during the depression in varying proportions from 15 percent to 393 percent, while our gifts to churches and private benevolences have decreased at a period when their ministry was needed most.

According to widely published estimates by responsible government officials, crime annually costs our nation fifteen billion dollars, which is approximately fifteen times the annual cost of all of our churches and church-supported character-building institutions.

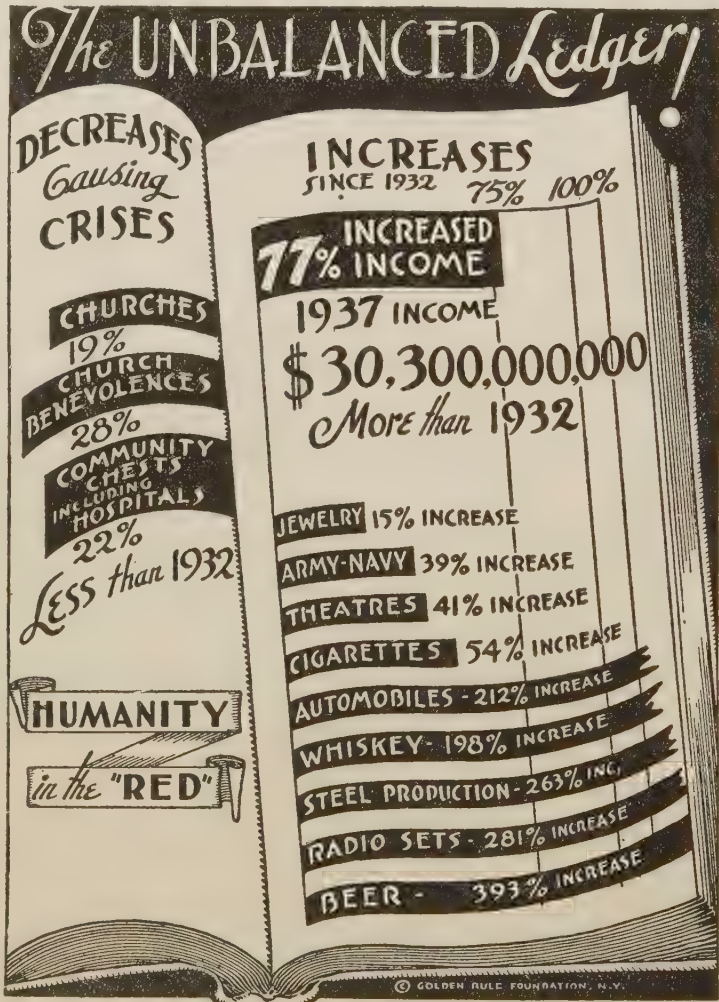
Has not the time arrived for recognizing the strategy of reinforcing those religious, educational and character-building agencies which prevent war, crime, greed, graft and extravagance, and of entrusting to such agencies a larger share of the nation's resources? Schools in Christian Living, our churches, and other

character-building agencies are less expensive but strategically more valuable than criminal courts, reformatories, armies, navies and prisons. Increased voluntary giving to Christianizing the populace would automatically lessen society's

cigarettes, automobiles, whiskey, radio and beer have soared to increases varying from 15 percent to 393 percent.

We spend more for cigarettes than for churches.

We spend more than twice as



Are We Not Getting About What We Pay For?

¹ The following statistics are provided by the National Committee for Religion and Welfare Recovery.

burden due to poverty, crime and delinquency.

Baptists—Northern Baptists! We, who boast of a great heritage, message and program, actually give the equivalent of about one-fourth of one stick of chewing-gum per member per year for maintaining an educational and Christian action

program in regard to the living issues of our day, and only one-half of a stick of chewing-gum per day for world Christianity, which is now the world's only salvation.

"Where a man's treasure is, there will his heart be also; and where a man's heart is, there will he direct his treasure."

RELIGION AND HEALTH INSURANCE

By Bruce McGraw, Bucknell University

AMERICA is becoming interested in health insurance." It is being studied by the Social Security Board. It is known to have been endorsed by the American Federation of Labor. It has been discussed by President Roosevelt and the famous Mayo Brothers. Bills have been introduced in Congress. Medical boards of several states have approved experimenting with it. Many leading authorities indicate that it is inevitable. What do we in the churches think about this imminent social good?

America is becoming interested; but why should you and I and fellow Christians be concerned about public health insurance? You may rightly feel that you can meet your own personal and family doctor bills. Fifty cents or a dollar a visit is not too much to pay for the physician's services. True, it is not! And as long as you can afford the services of your family physician under our present economic system, adequate care for your health and your family is assured. But many who read these lines are good Christian folk caught in the unmerciful strangle-hold of an economic system that does not permit them to earn a living for themselves or their families. What about this great army of unemployed, many of whom are permanently unemployable because of organizational and technological changes in industry? What medical care is available or will be available for them and their dependents? What about the vast host of low wage-scale earners who work and save to keep themselves alive? Must they, too, always depend on

a charitable institution, or the good graces of kind medical men, who have compassion for their fellow men? Under our present economic system, four percent of the American income is required for medical care. Can these and the poverty-stricken people we have always had with us provide themselves and dependents with necessary medical attention? The answer is too obvious to blind us to the need.

Many oppose any program of national health insurance on the grounds that government interference would ultimately create a stagnant condition in the medical world that would only insure further inadequate medical care for those who need it most. For many years England has had health insurance and stagnation has not developed because government has controlled in the administrative branch and not the practical affairs of the physician. Others have declared that individual freedom with the choice of doctors would be endangered, if not destroyed. But the English system of national health insurance proves the contrary. For every one of the "Ten Commandments" of the American Medical Association, one can find a parallel in the British system.

Many will be the arguments opposing any changes in our present system. But if our national health is to be maintained and improved in the face of the American citizen's inability to pay for it, some system of national health insurance that will give adequate medical care to every citizen, regardless of station or pocketbook, seems to be necessary and inevitable.

INTELLECTUAL DISASTER

The Nazi campaign against "intellectualism" has had disastrous results. Not only has there been a great decline in registrations in the universities and technical schools, but educational standards have also declined sharply. Worst of all, however, is the apparent contempt with which scientific studies and the academic life are viewed by the present generation of university students, following the example, be it said, of the government.

The most damning evidence of this appears in a report made by Dr. Simoneit, head of the Psychological Laboratory in the War Ministry. Dr. Simoneit declared that of the 18,200 university graduates in Germany, 10,000 declared their intention of becoming army officers. But the army does not need that many new officers. The most telling comment on the situation was made by Dr. Simoneit himself. "These graduates," he declared, "reveal great gaps in their intellectual equipment and a large proportion have a wrong attitude toward intellectual work. But ignorance and intellectual laziness are grave faults of character, and these youths would be well advised to know the difference between intelligence and intellectualism." —*Nofrontier News Service.*

ADMITTEDLY our highly organized industrial system has brought high standards of physical living, but does the job in the modern factory satisfy the range of human instincts that it should? I think that it can be made to do so, but if the effort is too long postponed we shall see our people turning to mass-movements foreign to American traditions.—*Dr. Harold W. Dodds, President, Princeton University.*

CHRISTIANITY is not an accommodating religion. It is a challenge. The willingness to encounter opposition is the very breath of the Christian life. If the cross means anything it surely means that. —*L. P. Jacks.*

FUN ON ST. PATRICK'S DAY

By Esther Miller Payler
Cincinnati, Ohio

VERY young children will enjoy this party and can help prepare for it. School children will like it equally well and can themselves make all the arrangements.

At the door each guest is greeted with something green—to wear. The girls could be given a bow of green crêpe-paper; boys a tie, or arm-band, of green.

The first game could be "Drop-the-Shamrock." This is played like drop-the-handkerchief, except that a shamrock, cut-out, is used instead of a handkerchief. The children stand in a circle and one passes around, holding a shamrock. The one behind whom it is dropped must run after the dropper, and try to catch him before he reaches his place. If not, he continues as dropper.

The second game could be "St. Patrick Story." The children sit cross-legged on the floor. At each mention of the word "St. Patrick" they must get up and bow; at the mention of the word "snake" they must wiggle their fingers; while the mention of "green" calls for a clap. Smaller children, only one word to remember; larger ones more words.

"Find the Shamrock" is a game children like. At a signal, all are told to look around for shamrock cut-outs. At a signal all must stop. The one who found most, wins.

"Green Chair." Crape-paper streamers are tied to chairs, in all sorts of odd places. The chairs are placed in a row, one less than number of children. At the music they must march around. When music stops they must be touching a green bow of the chair they are seated on. Ones left are "out." Winner is the last one to succeed in getting a chair and touch green.

REFRESHMENTS

If weather is warm, ice cream could be served with a tiny green candy in the center. Lemonade with green vegetable coloring and a red cherry in each glass could be used in place of ice cream. If the

weather is chilly, cocoa with a marshmallow in it.

Animal-crackers dipped in green icing and allowed to cool on a rack, appeal to children. The icing may be made of confectioners' sugar, butter, milk and flavoring.

FROM THE PIANIST

A Message to the Church School

By Percy Roy Hayward

I play the piano in your church school.

Through the years I have captured the meaning of music and enshrined it in my heart—for you.

Someone patiently taught me chords, and time, and eighth notes, and guided me in practice—so that I could play your prelude and hymns.

I must always be on time.

I need to be able to turn at once to any hymn that may be needed.

I do my work out of sight, off to one side, away from the center of things.

As you sing, I am guiding you—and putting power or weakness into your worship—although you know it not.

I soften your tones in wonder and prayer.

I make you shout in courage and consecration.

I strengthen you with hope.

I comfort you in pain—by the touch of my hands upon the keys.

I play the piano for you.

Graham-crackers put together with this same kind of icing, with a dot on top, are attractive.

Small children can help make potato candy; larger ones can make it alone—if you wish to add candy to the refreshments. Force boiled potato through a sieve to make one-half cupful. Add one teaspoonful of vanilla and one of butter. Work in 4X sugar to make stiff mass. Knead well; then shape into small balls and roll in cinnamon and cocoa.

Baptists need not apologize for celebrating St. Patrick. He has often been called one, and indeed had many things in common with our denomination.

FHA AND OJB

By H. Phelps Gates

A THRIFTY abstemious family could purchase a new home every ten years with the amount an "average" drinking family spends for liquor in the same period. The "average" drinking family, in the middle-class income bracket, spends up to \$40 per month for liquor.

Many drinking families say they cannot afford to own a home, yet what they spend for intoxicants would completely pay for a comfortable home in ten or a dozen years. There is a strange contrast between FHA (Federal Housing Administration) and OJB (Old John Barleycorn). Never was it easier for a family to acquire a home, thanks to the way the government is operating the FHA. Never was it easier for a family to lose a home, thanks to the way the government is managing OJB. While FHA is providing money for thousands of homes, OJB is wrecking millions of homes.

The total of all FHA loans to date is approximately \$1,300,000,000. The total that OJB has taken from the pockets of the drinkers since Repeal is more than \$12,000,000,000. In round figures, OJB has robbed the people of \$9 for every \$1 that the FHA has provided for home construction.

THAT great Baptist preacher and writer, George Dana Boardman, liked to use the words "otherism" and "otheristic." Dictionary-makers shun them, and they are rather barbarous—but how convenient in expressing fundamental gospel teaching, "thy neighbor as thyself!" Otherism was in the heart of Jesus and is at the heart of Christianity which is nothing if not otheristic.

"PRAYER introduces us to the Great Companion who meets our human need with his divine response. The man who has learned to pray is no longer alone in the universe. He is living in his Father's house."—William Adams Brown.

Favorable Emphases in Religious Education

By W. Everett Henry, D.D., McMinnville, Oregon

NEW emphases are appearing in the field of religious education. Their origin in some cases might be difficult to trace, but in other cases they are clearly due to developments in related fields of thought. However, we are not now concerned with origins, only with tendencies.

A positive note is appearing in discussions of religious education. Charles Eugene Conover, in a recent issue of *The Christian Century*, thus summarizes things that have been stressed by contemporary religious educators: "Knowledge of facts about the origin of the Bible; a scientific attitude toward the Bible, nature and Christian history; an approach to the life of Jesus freed from theological preconceptions; an effort to make the teachings of Jesus effective in the modern world; a restatement of Christianity in modern terms."

Now let us grant all possible value to these objectives, and let us also suppose that they are attained; what real gain will have come to Christian life and activity—except through the "effort to make the teachings of Jesus more effective in the modern world?" All the objectives may be desirable, but only one seems essential to Christian progress. In other words, these emphases of religious education have been essentially negative except at one point, and, however valuable they may have been or yet may be, it is now being recognized that they cannot constitute a secure foundation for a lasting program of instruction.

A more positive and constructive note in religious education is evident in these directions:

1. *There is a more realistic facing of sin.* Sin is not an attractive word; it refers to a very unattractive fact of life. The term itself could be largely ignored; more agreeable terms could be substituted for it; but the fact remained that something was wrong, terribly

wrong with human life. Every newspaper shouted the fact from every page, and the scientific attitude of mind cried out against its being ignored. Accordingly, religious educators are today becoming more realistic in their treatment of human wrong-doing. This realistic facing of sin is bringing with it a like emphasis upon the redemption provided to meet and conquer the effects of sin.

2. *Religious education is becoming more God-centered.* Of course, religious education has always been God-centered, has ever clearly recognized that God stands "within the shadow, keeping watch above his own"; but in actual discussion and practice the "child in the midst" has practically driven God to the periphery. Our church school curricula have been confessedly pupil-centered. Study materials have been planned and written primarily to meet pupil needs. With the conviction that religious education is to meet human needs no fault can possibly be found; it is, however, becoming evident that there has been a failure to understand pupil needs. We are beginning to see that it is more important for the pupil to know the contents of the Bible than to know about the origin of the Bible; for the pupil to be taught more Christian ideology, even at the cost of less scientific terminology. If it be true, as has been said, that religious education throughout its history has been marked by an anti-theological emphasis, there are now indications that in the future that emphasis will disappear, and that we shall hear more of theology and less of psychology, more of God's place and significance in the world, and less of man's.

3. *Religious education is putting more adequate emphasis upon what is distinctively Christian.* Bernard Iddings Bell, in *Union of Christendom*, says: "The struggle that lies ahead is . . . a struggle between two wholly variant conceptions of man.

One of these is the secularistic concept . . . the other is the concept of man that is Christian. . . The secularist world round about us does not see men and women as immortal souls whose chief end is to know God and enjoy him forever. Our contemporaries for the most part are of the opinion that such material goods and physical pleasures as may here on earth be procured are the things that matter. . . The modern world affirms the adequacy of unaided man, his competence to handle all his problems." This concept of man, he affirms, is "in control of our business, statecraft, education, amusements, common life."

Possibly this humanistic view of man may continue basic in the field of secular education, but as a part of the foundation for an effective program of religious education it does not stand the test. It must be replaced by more substantial materials. Consequently, there is appearing a reemphasis of the view of man steadily held by the Christian church through the centuries. And this reemphasis of the Christian concepts of man makes inevitable a similar stressing of other elements of Christian ideology. That this tendency in religious education will be increasingly evident in the next few years is made almost certain by the serious discussion of the possibilities of church union into which we are evidently entering.

4. *Religious education is awakening to the possibilities of adult education.* Not so long ago it was generally held by educators that a man reaches the limit of mental growth around the age of thirty-five; that is, about ten years after full physical growth is attained. Recent researches have shown the fallacy of this view. It now appears that adults have the capacity to keep on learning—under favorable conditions—as long as life continues; or at least until senility brings that breaking-down of physiological structures which leaves the func-

tioning of the mind without adequate support. This capacity of the adult to learn, religious education now recognizes, is made still more important by the fact that adult learning takes place under conditions more favorable than are possible in childhood and adolescence. Learning needs a background of experience. The unknown must be reached through the known. The richer the accumulated experiences of life the more meaningful will be the new experience. Such riches of experience are beyond the possibilities of children and young people. Also, adult learning has the addi-

tional advantage of immediate and vital interests which are essential to the learning process, and give it zest. Young people learn for the uncertain future, adults for the vital present.

Among the changing emphases in religious education these are outstanding and significant. They indicate a reaching-out into broader and more vital areas of thought and life and a rebuilding of more secure foundations. They promise a revitalizing of the process of religious education, a process essential to the continued life and activity of the Christian church.

THE PASTOR AND EVANGELISM

By Alvin J. Lee

Professor of Practical Theology, Kansas City Baptist Theological Seminary

NOTHING has yet been devised to replace the pastor in any aspect of the spiritual task for the kingdom of God. The life of the church in all its being is dependent on the pastoral functions. No scheme of organization, no auxiliaries, lay leadership, no outside set of specialists have as yet or ever will materially change this fact. Accordingly, the pastor occupies an inescapable responsibility in the evangelistic ministry of the church. He sets the level of the evangelistic current. When the pastor lives a life of deep spirituality the people develop spiritually, and when he is zealous in personal work, with compassion toward the lost, the church becomes so. When the pastor is constantly seeking to win the lost, the officers and teachers of the Sunday school and the members of the church catch the fire from the altar of the pastor's soul. The true pastor inspires as well as leads.

Evangelism is dependent upon the pastoral process, for one thing, because of the time element. A revival cannot be thrown together suddenly; nothing of that sort is genuine or enduring. True evangelism requires long and careful preparation of the soil, and the proper seed of truth through the years, before a harvest may be gathered. Evangelism is thus dependent upon

the morale of the church and painstaking preparation.

The preparation can only be cared for by the pastor. It consists of a thorough survey of the unchurched and unsaved in a community; a careful classification of "prospects"; repeated visitation; prayer-meetings of many types; and music of hearty congregational singing, various choruses and special features; for all these and much more the pastor is responsible. Not alone the process but the very nature of evangelism requires the work of the pastor. The objective is the presentation of the gospel truth in such a way and to such an extent as to lead to conviction. This educational background demands the leadership of the qualified to emphasize the Great Commission of our Lord.

Again, the decision that people make in yielding to Christ is dependent upon many influences. These are the result of spiritual fruitage, such as the influence of Christian homes, Christian parents, Sunday school classes, and many obvious and hidden factors that play upon the minds and hearts of people. It is the business of a pastor to be direct and organize these forces among all that the church can reach.

There are distinctly three types of people who need to be converted.

First, there is the unfolding of the child who already feels an intimate relationship with the heavenly Father. This relationship must be conserved and nurtured until the child yields in the act of decision. A second type of person is the man who was "blind" but now "sees." He is not antagonistic nor even indifferent, but he simply needs a chance to respond to the appeal. The third type is much more difficult: the rebellious and arrogant person who resists the Spirit, and insists upon his waywardness and self-righteousness. This is the type that Jesus said needs a new spirit, a new attitude; to be "born again." These three different types of people must be handled in different ways, and the handling requires both the shepherd heart and the shepherding technique, the technique of a true pastor. When such a pastor is supported by a faithful and praying church, nothing this side of heaven can prevent a revival.

MEMORIALS TO JUDSON

A traveler in Burma finds more than one memorial to Adoniram Judson. The places where he suffered as a prisoner are marked, one by a chapel and the other by a great inscribed stone. At Rangoon is a clock tower which duplicates the spire of the church in Salem, Mass., where Judson was ordained. Judson College itself is a memorial to the great missionary. The college, now a part of the University of Rangoon, stands on a beautiful campus a short distance from the city. Practically all of the fourteen races of the country are represented in its student body. Sixty percent of these young people are Christians and the influence exerted by the college through the trained native leadership which it has provided is enormous.

AS ONE views Burma today it seems impossible that Adoniram Judson should have labored six years for his first convert and nine years before nineteen members made the beginnings of what is now the Lanmadaw church in Rangoon.

GET YOUR MAN!

By Basil Miller, Pasadena, California

THE Rotary Club was in full swing. After the banquet we pushed back our chairs and got ready for an ample splurge of oratory. Three of us had been invited to speak on some phase of our work *as related to man-getting*. One was a football player, a popular idol, the second a salesman (rated as a top-notch in his profession), and I.

Only the program chairman knew the subjects on which we were to talk.

The football hero, a broad-shouldered six-footer, arose and announced his subject, "Get Your Man!"

The salesman followed with his pep talk, "Sell Your Man!"

And I concluded with, "Win Your Man!"

We were just three run-of-the-mill speakers, but we represented three activities which every Sunday school worker must follow in building his school.

GET YOUR MAN

Locate him!

Find out where your man is; survey his neighborhood; visit offices where men work; go to the shops; ride the street-cars; attend the Rotary Club (Lions, Optimist, etc.); find them in schools, in service organizations, on the golf links, the tennis-court, around the horseshoe games; hunt for them among church families; dig into the records of new people moving into your city; ask your scholars to furnish you with unschooled (un-churched) names.

Trail your man!

The football star told us how each man on the team kept after his particular man, blocking every move he made, outwitting his attempts to escape. He outlined maneuvers mixed with flying tackles, and all the wizardry of brute force that makes football a national sport.

Then, Sunday school worker, keep on the trail of your man. Invite him on your outings, take him

for a ride in your new car, include him in your group activities, ring his doorbell every Sunday morning—with an invitation to attend school with you, phone him Saturday, write him cards and letters. Never neglect him.

Don't let his trail get cold. Act as though he were about to escape your Sunday school clutches. Give him a grand fraternity rush. Send other men out to see him. Help your teacher "rope him" into the Brotherhood.

Never lose sight of your man!

The football player remarked, "I never lose sight of two things, things that may seem small but that are vital: the *ball* and my *man*." Then if you would put "get-your-man" on your school program, never lose sight of that man you are trying to tie into your organization.

Card and index him! In everything the class or school does, keep his interest in mind. Build plans around him. Phone and write him. Feed and recreate him. Send one man after him, then two; then if he doesn't come, "gang up" on him.

You are out to get that man at any cost, and schools will not long exist without knowing how to equip themselves with man-power.

SELL YOUR MAN

The salesman gave his speech, in which he said, "I never forget a customer and I never let a customer forget me."

Remember the man—his birthday, wedding anniversary, the name of his wife (or sweetheart), his children, his nickname and his habits. Don't forget what he likes to eat and what his weak and strong points are. You build men into your school by concentrating on their oddities, their little desires and pleasures. Know your man's political leanings, his popular idols, and respect them.

Remember him every week, and if he once forgets to attend the class, don't let him forget the next time.

He continued, "When I win an argument I lose my man."

Do not argue with the man you are trying to sell on your school (and you will never have a chance to win the man you can't first sell). It is a bad policy to disagree on mooted questions in the class, or in private, and to clash over ideas or plans. You come nearer drawing a man back to your school if you let him do much of the talking. Learn to talk less, to listen more, to ask for advice, rather than give it. Silence is golden oftener than you think.

Give that new man a place in your group activities. Men like to be active in "putting over" something, and if you can tie his interest in some plan to actually working it out you will go a long way in selling him. The man who takes a task in your school is already half-sold.

Never crowd him out. You will lose your man if you draw a circle that excludes him.

"I give more than he expects for his money—little services that cost me nothing and mean much to him," declared speech-making salesman.

Hunt up that new man's family and show them kindnesses. When he is sick—or one of his family is—be there before the doctor arrives (and if the undertaker comes, stay after he leaves). Spend money on him (if he needs it). Many a man has been sold on a church school simply because when he was out of work, in need of advice or money, the organization befriended him in tangible ways.

"Send the prospect's wife flowers, and you will have her on your side," Selling-Sam advised.

Enlist the women in your effort to win their men. They are as interested in them as you are, and once they try to assist in getting the man into the Sunday school, you have an effective instrument in prying them from their week-end moorings. Ofttimes a man can be sold on the Sunday school through his family.

Plan family days in your school; "every - member - of - the - family - represented" Sundays; Dad-and-Son (Mother-and-Daughter) ban-

quets; teams of fathers against their sons.

"Sign him on the dotted line," the salesman admonished.

All right then, *enlist* that new man in your class. Put him on the membership roll. Get him to make a pledge toward the budget, to help finance your "specials." Blue-print items your church and school need, and possibly he will be interested in providing some of them.

Put his name on your special committees, add him to your clubs, sign him up for the choir—if he sings—enlist his automobile for transportation of scholars who have no way to attend.

Your idea is to sell him on the school, and our salesman tried to stress the fact that in selling, signing is very important: No prospect is definitely sold until his John Henry is on the dotted line."

WIN YOUR MAN

I sat mulling over my particular subject. When my turn finally came I followed the lead set by Bruills, the football player, and Sam, the salesman:

"Win your man," I said, "by spreading a more inviting table than your competitor."

Make your church more inviting than the movies. Build a more interesting lesson session than a half-day spent on the golf-links. Show your man more pleasure in one of your get-togethers for church men than he can have at the lodge or the stag party. Teach him more about the Bible-in-life than he learns at the lecture forum.

"Win him by inspiring him to life-decisions."

A man is won through will-actions. Help the man you are trying to bag (Rotary Club parlance) make character-decisions. Teach him to open his heart and life to the new joy of being God-controlled. Assist him in building life-patterns that are different from his former habits.

"Present him with a new Rules-of-the-Game-Book."

The current man-tempo talks much about the rules of the game, bucking the line, breaking through the opposition, playing the man, etc.

So give that man a new Book of Rules for his life. There is one which will rechart his entire life, the Bible. Assist him in building those rules—Christian life-habits—into his daily activities.

"Crowd out old friends, habits, interests, amusements, by crowding in the new Companion."

"Men are made," so I orated, "by three simple things: What they do, what they read, with whom they associate. Teach that new man to fill his mind with religious reading (the Bible, Christian literature, religious fiction, inspirational books). Take him to the church and to Christian-supervised activities. Teach him to spend much time in the new environment, where faith will be generated and a worshipful atmosphere will be inspiring.

"Present him with a new Companion, Jesus. By the incoming of this new friendship the old allurements will be driven out of his life. Men are not won until they are thoroughly Christ-mastered, Christ-controlled, Christ-ennobled.

"Help the man you are winning to build into his life seasons when he can seek for God-control. Assist him in establishing a "pause" in the mad rush of his life, when he can come into contact with the Divine. This will recharge the exhausted energies of his spirit and give him a new strength."

I thus summed up in my thinking the three speeches—from the standpoint of their creative worth in Sunday school building: *Enlist* your man! *Hold* your man's interest! *Spiritually awaken* your man!

WHY SUPERINTENDENTS SHOULD BE HOPEFUL

By J. Elmer Russell
Auburn, New York

OFTEN I have found new hope by looking at an old Morris chair that stands in the library of the Auburn Theological Seminary. This chair has an interesting history. It came over the sea from China to America many years ago. In China it belonged to Robert Morrison, the first American missionary to that country, who went

out in 1807. It was in this Morris chair that Robert Morrison sat through the long years he was translating the Bible into Chinese, and making his Anglo-Chinese lexicon. Eager as he was to win Christian disciples among the Chinese, he kept hopeful when one, two, three, four, five, six years went by without any visible fruits of his labors. Finally, after seven years the first Chinese Christian was baptized.

The secret of the hope of Robert Morrison came out in his reply to the ship-owner upon one of whose vessels he had engaged passage to China. When the passage money had been paid over, the ship-owner remarked, sarcastically, "And so, Mr. Morrison, you expect to convert the great Chinese nation?" "No," was his reply, "but I expect God will."

There is no Sunday school superintendent who has a more difficult, or more discouraging situation to face than had Robert Morrison. Of course teachers are hard to find, but Robert Morrison had no helpers. Of course many parents will not cooperate, but in China there were no cooperating parents. If the superintendent is to be hopeful he must believe that God is at work in his school, as certainly as Robert Morrison believed that He was at work in China. The Spirit of the Living Christ is the same yesterday, today and forever; now, as in the past, that Spirit is at work in the hearts of men.

At the door of every heart he knocks for admission. From time to time the door is opened from within. God needed Robert Morrison as his helper in China, and God needs for a helper every Sunday school superintendent. Robert Morrison was a fellow worker with God and so is the superintendent. The chief worker, however, is God, who will not fail nor be discouraged. Since he is a fellow worker with God the superintendent cannot fail—for God cannot fail.

Paul's words, "Workers together with him," should be written on the fly-leaf of every Sunday school superintendent's Bible—or cut in his memory.

Recent Books

Order All Books from The American Baptist Publication Society

BIRD VOICES, SONNETS, BATTLE-DORE, UNCONVENTIONAL VERSE. By William Bacon Evans. Friend's Book Store, Philadelphia. 68 pages. Price, 25 cents.

The poems in this unique collection range from jolly jingles to sonnets dealing with the more profound aspects of the religious life. The gay "Bird Voices" capture in surprisingly successful fashion the song and spirit of God's feathered creatures. Many of the poems were published in *The Friend*, and are now brought together for the first time.

THE SINGING CHURCH: THE HYMNS IT WROTE AND SANG. By Edmund S. Lorenz. Cokesbury Press. 1938. 279 pages. Price, \$1.50.

The earlier chapters discuss the place and the importance of the hymn, and trace its historical development through the centuries. These chapters avoid technicalities and wearisome details, yet give a surprisingly large amount of material concerning individual hymns. The closing chapters deal with the use of hymns—their selection, announcement, and treatment. This book should be required reading for organists and choristers—in fact, for all who have to do with the music of the church.

AND IF MAN TRIUMPH. By George Snell. Published by Caxton Printers. 1938. 215 pages. Illustrated. Price, \$2.50.

Back in 1849 two young fellows heard of the discovery of gold in California. Immediately they joined up as scouts for a wagon-train headed for that fabulous country—and began the great trek across the wilderness. What happened on that trip Lewis Manley wrote in his journal, and in this book you may read his account, embellished and enriched with local color and incident that Mr. Snell has woven into it. The terrible suffering in Death Valley and the final victory of the tiny remnant of the party provide good reading in this day of streamlined trains, fast autos and roaring airplanes.

PREACHING FROM PICTURES. By Kenneth W. Sollitt. W. A. Wilde Company. 1938. 150 pages; 16 illustrations. Price, \$2.00.

A minister who has had marked success in "preaching from pictures" tells how he does it. The book gives explicit directions for working out interpretations of art masterpieces, and in addition offers twelve such services in full. The picture used with each service is reproduced; and directions are furnished for ordering inexpensive copies of these pictures for distribution to the congregation.

DINABANDHU; A BACKGROUND BOOK ON INDIA. By Ruth Isabel Seabury. Friendship Press. 1938. 182 pages, with map. Price, cloth, \$1.00; paper, 60 cents.

Missionary groups studying India will be grateful to Dinabandhu. Dinabandhu—his name means "brother"—is really a composite of all the people of India. Miss Seabury lets him tell us about his homeland, its life, history and government; about his Christian experience, and his need of Christian friends. Thus there has been brought together a vast amount of reliable information about India, and source material that could not be secured elsewhere save by patient research and extended travel.

JUST A MOMENT: BRIEFEST COMMENTS ON RELIGION AND LIFE. By Ashley Day Leavitt. W. A. Wilde Company. 1938. 124 pages. Price, \$1.25.

Just a moment—but "the hour of worship, the moment of prayer, make a difference that may be infinite." So writes this distinguished Boston minister, and so the reader will find if he gives heed to these "digests" of sermons setting forth the main points of a sound philosophy and plan of life.

ILLUSTRATED HYMN TALKS. By Stella O. Barnett. Fleming H. Revell Company. 1938. 90 pages. Price, \$1.25.

Twenty-one chalk drawings illustrating the accompanying devotional talks, and well-known hymns and songs. The author gives practical instructions for executing the drawings, and indicates the materials needed. Religious leaders, teachers and speakers will find this collection helpful in impressing deep truths upon minds of any age, by appealing at the same time to eye and ear.

THE AMERICAN CITY AND ITS CHURCH. By Samuel C. Kincheloe. Friendship Press. 1938. 177 pages. Price, cloth, \$1.00; paper, 60 cents.

The author has marshaled the facts concerning our American cities with the skill of an expert sociologist. Leaders of groups studying the city (this is one of the current missionary themes) will refer to this volume frequently for both facts and interpretations. One section of the book deals with city churches. These churches are classified according to the type of program they carry on, and an effort is made to determine which type most successfully withstands the adverse tides of modern city life.

FAMOUS MOTHERS AND THEIR CHILDREN. By Anna Curtis Chandler. Frederick A. Stokes Co. 1938. 329 pages. Price, \$2.00.

In this well-written book are recorded the stories of sixteen mothers who have helped their children to develop their individuality, conquer their weaknesses and cherish their dreams. The mothers are chosen from many walks of life and

from many countries and periods. Among them are Mary Arden Shakespeare, Marie Antoinette, Nancy Hanks Lincoln, Margaret Carnegie, Abba May Alcott and Marie Curie.

ART AND CHARACTER. By Albert Edward Bailey. The Abingdon Press. 1938. 354 pages of text, 44 pages of illustrations. Price, \$3.75.

Preachers, teachers, students of art—indeed, all who are interested in life's better things—will read with delight and profit this discussion of art in relation to character. Each of the full-page illustrations carries a religious message of the most dynamic sort.

A PRIMARY TEACHER STEPS OUT. By Mildred Kallen. Lothrop, Lee and Shepherd Co. 1936. 241 pages. Price, \$2.00.

An experienced teacher tells how she stepped out of the old and traditional patterns of classroom procedure and ventured cautiously into the new and freer manner of teaching. Miss Kallen deals realistically with such practical problems as the crowded schoolroom, limited equipment, lack of sympathy on the part of colleagues and the requirements of a formal course of study. Though written from a public school experience, church school workers will find practical help and encouragement in this readable volume.

THE NEW TESTAMENT: A TRANSLATION IN THE LANGUAGE OF THE PEOPLE. By Charles B. Williams, Ph.D. Bruce Humphries, Inc. 1937. 575 pages. Price, \$2.50.

The author has been for more than thirty years a teacher of Greek in various Baptist colleges and seminaries. The translation throughout is as accurate as a mature and painstaking scholarship can make it. It is not a word-for-word translation, but a reproduction of the thought of the Greek text in plain, forceful English. The footnotes are numerous and an especially valuable feature of the book. They explain the text and frequently show the reason for the translation given. We repeat our frequently expressed conviction that the conscientious Bible student cannot have too many of these modern versions.

Lesson Topics for March

- March 5. PETER PREACHES TO GENTILES. Acts 30-48.
- March 12. PETER DELIVERED FROM PRISON. Acts 12: 5-17.
- March 19. PETER EXHORTS TO CHRISTIAN LIVING. 1 Peter 3: 8-18.
- March 26. PETER INTERPRETS CHRIST'S SUFFERINGS AND DEATH. 1 Peter 1: 17-23; 20-25.

International Sunday School Lessons

(Improved Uniform Series)

First Quarter, 1939: Life and Work of Peter

AIM: To learn from the experiences, activities and teachings of Peter how the spirit and ideals of Christ may find practical expression in our experience and life today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

Lesson 6. February 5

PETER PREACHES AT PENTECOST; WHAT THE PREACHING SERVICE MEANS TO ME

Acts 2: 5-18, 36-41. (Verses printed 2: 12-18, 36-41)

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Acts 13: 26-33

KEY VERSE: Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zech. 4: 6

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in these days of my Spirit; and they shall prophesy.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Sunday. Blessing of the Sanctuary Ps. 84: 1-12. The point of this psalm is that its author had really and intensely found God in the sanctuary. If we can make men see God at church they will want to come there—for most other reasons they won't.

At the Threshold of the Lesson

Peter is a splendid illustration of the transforming power of the Holy Spirit. It did not, of course, make him a perfect man and a perfect Christian; but he was no longer the old fault-finding Simon; he was worthy now of his new name, Peter, Rock.

I like the old-fashioned expression which is rapidly becoming obsolete—"the quickening of the Holy Spirit." It has good English, New Testament sanction. A study of the etymology and history of this word "quicken" brings out many of the Holy Spirit activities—activities that some power ought to beget in us Christians—"to revivify," bring to life; "to refresh"; "to quicken the pace of"; "to increase the activities of"; "to sharpen the wits of," etc. Shakespeare speaks of the "quickenings of conduct," and Wendell Phillips, in one of his orations, of "the quickening of dead hearts."

We sometimes think, what strong, faithful, devoted disciples of Jesus we would be, if only we might have the personal contact with the God-man Jesus that Peter enjoyed. But we see that it is needed, and sadly needed, something more than that: this touch of the Spirit—which we too need.

We are relating this lesson to worship. The first part of the Book of Acts has much to say about Peter's preaching. Pentecost explains its continuing power. I ask that the preacher

A Bible Message for Every Day

Monday. Witnesses for Christ. Acts 1: 6-11. Christ is always being put to trial, accused, litigated against; and so needs witnesses. No hearsay evidence, however, but your first-hand experience of him!

Tuesday. The Day of Pentecost. Acts 2: 1-13. Pentecost was a harvest festival. Why shouldn't every day, at least every Lord's Day, be Pentecost, a festival of a harvest of saved souls?

Wednesday. Peter's Sermon at Pentecost. Acts 2: 14-18. The Eleven stood up with him, as he preached; that was the backing that every preacher needs. A crucified Christ, and a risen Christ he preached; that was good subject-matter.

Thursday. The Result of Peter's

Preaching. Acts 2: 36-42. "Pricked in their heart" here means more than that word pricked implies—violently disturbed, and with regret and sorrow at the self-revelation that Peter's message had brought them.

Friday. Guided by the Spirit. Acts 11: 1-18. The strict literalness of Peter's religion said, "Not so, Lord!" It is the Spirit we must obey. Be sure, however, that the Spirit speaks louder than the letter.

Saturday. Encouragement to Worship. Heb. 10: 19-25. "Living way" (vs. 20) is significant. When I pray and praise, in church or anywhere, it is a living, present and personal being to whom I pay my vows; and the Christian life into which my worship is to react is an affair of heart and brain, of love, suffering, action.

to whom I listen shall seek to have that same power, the power of the Spirit; but for my part, I should come to the hearing of their sermons Spirit-endowed. The application is likewise to all parts of the worship: song, prayer and ritual.

The Lesson Before Us

I. THE HOLY SPIRIT

Had the Holy Spirit been with godly men before this? In a certain sense, yes. We are told that Bezaleel was filled with the Spirit of God (Exod. 31:3). The prophets are spoken of as Spirit-filled men (e. g. Isa. 59:21; Ezek. 3:14). The resurrected Jesus had communicated the Spirit to the assembled disciples at Jerusalem (John 20:22). But after Pentecost the Spirit's presence was to be something different from what it had ever been before; and fuller; and, in particular, more abiding (John 14:16).

"Not till after the day of Pentecost was the Holy Spirit in the world in his official sphere . . . the first two persons of the Godhead now hold residence in the church through the third. The Holy Spirit during the present time is in office on earth; and all spiritual presence and divine communion of the trinity with men are through him" (A. J. Gordon).

II. PENTECOST

The incarnation, the crucifixion, the resurrection, and Pentecost are the four outstanding events and facts in the history of redemption. Jesus had promised that he would impart the Spirit to his beginning church; therefore, we may say that in Pentecost Jesus completes his world-saving program.

Pentecost (from pentecoste, "fiftieth") was the second of the great annual Jewish festivals. It was celebrated on one day only; the fiftieth day after the Passover sabbath. In the Old Testament it is known as "the feast of harvest" (Exod. 23:16), or "feast of weeks" (because occurring seven weeks after the Passover; Exod. 34:22; Deut. 16:10). It is represented by our modern Whitsunday.

The Jewish church had already begun to associate the festival with the giving of divine revelations. The significant fact for us in connection with this particular day is that it brought to Jerusalem a large number of people. It was a most opportune time for this remarkable witness of the Spirit to the gospel of Jesus.

III. DETAILS, AND THE ESSENTIAL FACT

Volumes have been written in the attempt to explain what took place there at Pentecost. One may question whether it is worth while thus to seek out the details of the happening. The essential fact is that a practically new personality of God swept down upon and into those disciples, giving them a deeper consciousness of their Lord Jesus' presence and a stronger sense of his power

to work in and through them. That which Jesus had told them to wait for, came. Possessing it, they now went forth to begin the winning of the world to their Master.

It was in order that this inrush of the divine Spirit should be accompanied by wonderful experiences. The report that has been handed down to us has done its best to tell what happened. Human language has its many limitations. "Earthly words mar heavenly truth." The particulars are symbolical.

"Two symbols were given—one appealing to hearing, and the other to seeing. . . These were but symbols, of no value save as signs for the moment. . . That which is of supreme importance is the experience described in the words: 'They were all filled with the Holy Spirit.'"—G. Campbell Morgan.

This outpouring of the Spirit came suddenly, though they were waiting for it—as is the case with nearly all our deepest experiences. Jesus had likened the Spirit to the wind (John 3:8). The flaming tongues were emblematic of purified and enkindled emotion, and may be associated with the baptism of fire of which Jesus spoke (Matt. 3:11). Like the wind, the Spirit purifies and animates; like the fire, the Spirit consumes evil passions and enkindles divine enthusiasms.

IV. RESULTS AND REACTIONS

This new presence of the Spirit forthwith brought to the disciples many unusual endowments; among others the "gift of tongues." As to the nature of this gift various explanations have been offered. Some think that it means that a speaking acquaintance with one or the other of a dozen or so languages was imparted to each of the Twelve. Others, that they talked as usual, and that the miracle was in the hearers rather than in the speakers.

A more reasonable view is that they delivered the gospel message with such power, passion, and ecstasy that those who listened understood, were moved, and believed, independently of the words and phrases. Missionaries and evangelists have had experiences almost identical with this. Music conveys its message without words. Notice that the "gift of tongues" was only a temporary endowment in the early church. When Paul alludes to it he always implies the need of an interpreter (1 Cor. 12:10; 14:26-28).

This last explanation is borne out by the sneering remark of some of the multitude that the disciples were drunk, and with "new," sweet wine, which produces a violent intoxication. Many times has this sneer been repeated in the history of the church! Peter rises in protest. He begins with the very matter-of-fact argument that it was only nine o'clock; and on feast days the Jews neither ate nor drank at all in the morning.

Then there comes to his mind a very apropos passage of Joel, which he repeats to them (Joel 2:28ff.). They had been acting no more out of the ordinary than the prophet that foretold men would at a great future outpouring of the Spirit.

He preaches them a regular, logical, positive, pointed, scriptural sermon. He centers it in the resurrection, which was still the imposing fact about Jesus for them. It stirs, convinces, and convicts his audience. Peter concludes—as every preacher should—with the evangelistic challenge.

This sermon of Peter's is interesting as being the first gospel message delivered under the inspiration of the Spirit. How effective it—on this account—was is shown by the fact that it added three thousand souls to the young church that very day. "Pentecostal" has ever since been a synonym for the power of the Spirit.

Practical Questions for Class Discussion

- ¶ Consider—that the possession of the Spirit enabled the disciples, represented by Peter, to preach with marvelous power. Can you distinguish such endowment in certain preachers to whom you listen?
- ¶ Yet sometimes they do not seem to persuade men (sinners) to accept Christ as Saviour. (And did not our Lord himself have this same fortune?) How do you explain it? What sort of power is it that the Spirit imparts?
- ¶ Give the evidences of the possession of the Spirit, according to Paul (1 Cor. 12; Gal. 5); and according to 1 John 4.
- ¶ Do you not find among Christians a reticence concerning the Holy Spirit? To what extent is this due to misconception, and lack of proper theological instruction?
- ¶ What is the best corrective, according to our lesson, of extravagance and undue emotion in religion?
- ¶ Why do many of the acts of religion seem queer, or even foolish, to the "world"?

Notes and Comments

Peter's sermon not only made them cry out, What must we do to be saved? but it also told them how to be saved (Acts 2:37, 38).

We associate sweet, blessed names with the Holy Spirit: Paraclete, Comforter, Advocate, Helper; but we should never forget that this same Spirit "convicts"—of sin and judgment. We no longer use the objectionable term Holy Ghost, but that word "Ghost" had its value—as a reminder.

"The Spirit—the supreme gift of God and the supreme experience of man."—W. D. Mackenzie.

"The message of Christ was in itself complete, at once; the interpretation of that message goes forward to the end of time."—*Bishop Westcott.*

"In the region of the Christian realities the Spirit is mighty with Christian men. He reveals and glorifies Christ, he brings to remembrance what Christ has taught, he guides the Christian people into the full truth, he calls out testimony from men to Christ,

and by all means he quickens piety in fellowship with God."—*William Newton Clarke.*

"If God gave us no light, we should never find the way to the soul's sunny home of holiness and heaven. We must despair of ever reaching our Father's house. We must perish in the darkness into which we have wandered. But he gives us his Spirit to enlighten, guide, and cheer us."—*Newman Hall.*

Teachers' Helps

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

PETER PREACHES AT PENTECOST

"Spirit," spelled with a small s, is often the difference between defeat and success. It means morale, verve, pep, enthusiasm. It is oil to the machinery of group action. It is stimulus to individual performance. The word has many meanings. Webster's Unabridged Dictionary lists thirteen.

"Spirit," spelled with a capital S, has important meaning in the account of Peter's evangelistic meetings, held on the day of Pentecost, soon after the time of Jesus on earth. The endowment of the Spirit means a positive power from God, foretold by Jesus (Acts 1:8), inciting the recipients to be witnesses for Jesus (*ibid.*), coming at an identifiable time in a startling and unusual manner (2:2, 3), clothing the apostles with power of speech explicable only upon the assumption of divine visitation (2:4). Even among trinitarians, there are differences of opinion about the significance of the term "spiritual," though it may always indicate the presence and power of the Holy Spirit. For example, a form of worship that seems very spiritual to one group may seem to lack godly fervor to another; or, a sermon may be spiritual to one listener, and seem to lack qualities that would be so described by another.

We all agree that when Peter "got up among the brothers" and preached his wonderful Pentecostal sermon, the Spirit of God was upon him. We all agree that preaching in his day required, and preaching in our day requires, the presence and power of the Holy Spirit. We do not expect, do we, that the Spirit of God has a definite technique, to be applied to all followers of Jesus at all times in the same way? For example, we do not expect that the listeners to a good evangelistic sermon, or the members of a Baptist minister's congregation will suddenly develop startling linguistic powers so that they may con-

verse with one another in English, French, German, Dutch, Italian, Russian, Spanish, Yiddish and Chinese. Nor do we expect the presence of the Holy Spirit to lead us into a literally communal economy (Acts 2:8-11, 44, 45). We do expect that God's presence and power will lead us to be interested in each other's individual and social salvation. At least I think that the words "and social" should be comprehended in our conception of what constitutes good preaching under the guidance of the Holy Spirit.

I yield to the desire to quote from a very scholarly, stimulating and spiritual article, "What About Evangelism?" by David Jones Evans, in the Colgate-Rochester Divinity School *Bulletin* for February, 1938. It is a bit dangerous to pick out a portion of an argumentative address. The author, however, finds a common background for evangelism, worship and regular preaching. All are concerned with life as a reality. "The evangelistic appeal has its relevance in the needs of life."

"... ethical and spiritual life is not lived in a vacuum but in a complex of personal and group relationships. Individual self-adjustment is seldom isolated from some sort of action involving others. When the individual gift is left at the altar it is in order that a reconciliation with a brother may be effected. Jesus did not hesitate to place God and the brother in juxtaposition, the kind of juxtaposition which bespeaks the essential oneness of the act of worship with the right attitude to a fellow man. When he said that the Law and Prophets could be summarized into love to God and love to man, he not only indicated the two foci of the ellipse of duty, but showed the unity of the ethical and spiritual attitudes. This is of supreme importance to any effective evangelism. 'Get right with God,' 'get right with man,' 'get right with self,' are all pertinent exhortations, but they have the unfortunate tendency to split into fragments what is in its very nature a complex whole. This is why it has become possible for many who are very 'religious' to be quite unethical in conduct. It also explains

why so many can speak of the 'old gospel' with such a glow of loyalty, and of the 'social gospel' as of something utterly non-Christian. Rightly understood there is neither an old nor a social gospel. . . . Zacchæus was well aware that for him life could not go on with Jesus except on the basis of sharing even to the half with the poor, at restoring four-fold to the defrauded. To put it in other words, religion could not become an escape from the commonplace obligations of his calling. . . . The salvation that came to his house that day was not a flight as to some city of refuge, but a brave stand for rightness in a complex of human and business relations. Rome and Herod and the people and God were all in the picture, and he came to believe that the interest and encouragement of his new friend would enable him to solve his problem and find wholeness and integrity of life."

Peter preached repentance, baptism and forgiveness of sins, but he had much to say and to do about the "crooked age" in which they found themselves. He and his followers discussed their social problems. Peter made contact with the health problems of the community. Later, he had intimate contact with the legal authorities. He lived his life in the midst of life. Man does not live by bread alone, nor does he live without bread. Faith, honor, love, devotion to parents, truth, chastity, charity, patience—these, fruits of the Spirit, are fruits that grow on live trees, not in dead orchards. "What doth the Lord require of thee?" is a big question. To answer it, we need the help of the Holy Spirit.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

PETER PREACHES AT PENTECOST

Peter has received his training in the Master's school. In our lesson for last Sunday he received his commission. Jesus told him that people were hungry for the truth. They had been fed up on erroneous teachings by those who claimed to be able to interpret the Scriptures. "You, Peter, feed them. Teach them the truth." Peter had been thinking over that charge which he had accepted. He wondered just how he was going to be strong enough to carry it out. Then something happened. Have you ever felt thoroughly inadequate to meet some hard test and then somehow the strength was given you? A certain lift that came from something outside yourself and not associated with any particular person? God was helping you. I believe the Twelve, and especially Peter, received that spiritual impulse at Pentecost. People saw the tongues as of fire and heard the sound but that was the least of what happened. We have been accustomed to make much of these

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strange happenings. The really great wonder was what was happening inside of these men. They were being changed. They had something else to live for than making a living as they had thought so important. From then on making life count was far more important than going fishing or collecting taxes, or what have you, as the young people say.

For this lesson let us call attention to the things we can understand rather than trying to explain the unexplainable. Just how the gift of languages came to these twelve men we do not know and probably never will. Instead of marveling at that wonder let us consider the thing they talked about. "What great things God has done." People thought they were either crazy or drunk. People were swallowing error. Here was Peter's chance to feed them with the truth. What did he tell them?

First: That religious enthusiasm should not be regarded as a strange thing, but the natural result of a real experience with God. Next he told his hearers just where they had sinned. "You crucified Him" (vs. 23). Then he told them that God was more powerful than the evil they had planned and carried out. "God has raised Him." Peter also told them that something different happened to Jesus that happened to other men, represented by David's experience. And he told his audience that the apostles had been witnesses of the whole thing; it was not something they had imagined.

What the Preaching Service Means to Me. This is a very personal question. One cannot speak for another with authority, but may we suggest some of the things preaching *should* mean to those

who worship in the church. In recent lessons on the Ten Commandments we have had the worship element fully explained. This lesson we can center on the preacher and the sermon. If we are really honest shall we not expect the preacher to tell us just what Peter told his congregation? The Christian life is one of enthusiastic testimony. We are all sinners. God is more powerful than evil men. The resurrection of Jesus is a miracle. We know it is true.

Do we have any responsibility in securing such preaching from our ministers? Only brave, courageous men can preach like that. What made Peter so bold and confident? I am sure his own experience helped him much. However, that was not all the story. In addition to that was the backing provided by the testimony of the other Eleven, who at that time constituted the church, a pastor recently said, "The prayer-meetings are a joy now." He was referring to the increased attendance and interest and testimonies and prayers. Only pastors and those close to them appreciate what a help these things are to a minister. Spirit-filled men and women in the pews make it possible for a preacher to be courageous. If the preaching in my church is not what it should be, am I at fault? Have I been giving any testimony as to what God has done? Here is our chance to make our preachers the men we wish they were!

The Lesson Illustrated

"FILLED WITH THE SPIRIT"

Mr. Moody, taking in his hand a tumbler, explained that it was full of air, and that it was almost impossible to re-

move that air. In the same way the human heart is full of sin, and our efforts to remove it are unsuccessful. Seizing a pitcher of water from the table, he filled the tumbler so full of the liquid that it overflowed to the platform. There was no longer any air left in the tumbler. His moral was that when a human heart is filled to overflowing with God's Spirit, there is no room for sin in that heart.—Tyler E. Gale.

SPIRIT-FILLED MINISTERS—AND CONGREGATIONS

A speaker at the last Keswick Conference related this personal experience:

I was once speaking in Victoria Park, in the East-End of London, and a man said to me, "Look here, guv'nor, it's all very well you coming talking here, but, you know, we read in the New Testament, that when Peter preached there were three thousand men converted. Why are there not three thousand men converted when you preach?" A very awkward question! But what is the answer? Have you ever thought out what the answer is? I think I've got the answer. Peter, when he stood up, stood up as a preacher filled with the Holy Ghost. Is that all? No. Whom was he surrounded with? With 119, and 120 formed the whole church. Every member of that church was filled with the Holy Spirit, and Peter was the mouth-piece of the whole church, filled with the Holy Spirit. When he spoke the gates of hell could not prevail against it. Three thousand converted? If you get a minister filled with the Holy Spirit, and if you get a church filled with the Holy Spirit, then when the minister preaches souls will be converted.

Lesson 7. February 12

PETER HEALS A LAME MAN; OR WHAT CHRISTIANS HAVE TO SHARE

Acts 3: 1 to 4: 22. (Verses printed, 3: 1-10; 4: 8-12)

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Isaiah 35: 1-10

KEY VERSE: Then Peter said, Silver and gold have I none; but such as I have give I thee.—Acts 3: 6

3: 1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give

I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

4: 8 Then Peter, filled with the Holy

Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

A Bible Message for Every Day

Monday. Healed in His Name. Acts 3:1-10. The name of Jesus is Peter's magic wand, whose touch restores the man's lamed members. That name should be to the Christian not only sweet and precious, but also an instrument of power and helpfulness.

Tuesday. The Energy of Faith. Acts 3:11-16. After recovering from a severe sickness, how would it be if instead of saying "Dr. Blank cured me," we should say, "The Christ whose healing I prayed for did it!" Was the doctor more than his agent?

Wednesday. The Way to Salvation. Acts 4:8-12. At first the disciples were known as "Those of the Way"; or, "of this Way." At the entrance of this way, and at its goal, and marked everywhere along it—one word, the name of Jesus!

Thursday. A Workman for the Lord. 2 Tim. 4:1-8. To share—love, sympathy, material help—not just occasionally, but to "make a practice of it," is not an avocation, but a job; work! But it's the Christian's!

Friday. Sharing Our Material Blessings. 2 Cor. 8:1-5. "Joy, poverty, liberality" (vs. 2), what a story those three most unlike words tell! Christ's spirit can tie them together with splendid results.

Saturday. Kindly Consideration for Others. Matt. 12:1-8. A friend of mine addressed about every man he met as "Brother"—even strangers. "It doesn't mean a whole lot," he said, "but it reminds me to treat people as Christians should."

Sunday. Testimony of Jesus' Works. Matt. 11:1-6. The words that he spoke of themselves would carry tremendous weight, but backed up by what he was and did they are wonderful—words of life, potent to lift a sinful world up to God.

At the Threshold of the Lesson

In our last lesson we had an illustration of the power of the Spirit in Peter's preaching. Here we see how the power of the name of Jesus Christ enables the apostle to perform a miracle of healing. We should again be reminded that name in antiquity, and especially in the Bible, stands for the whole personality; it is self in an intense sense. And the Holy Spirit is Christ in an intense sense.

This miracle of healing, performed by a Peter filled with the Holy Spirit (Acts 4:8), and following the account of Pentecost, teaches us that the inspiration of the Spirit is not to exhaust itself in dazzling light and noisy wind, in religious ecstasy, but is to go on in the relief of human suffering.

Jesus was indisputably a Healer, though healing was but a side-issue of his ministry. Nor did he set any great store upon physical miracles as creden-

tials for his divine nature and mission. Yet miracles of healing seem to have been important—or even necessary—in the early development of the church. Our Lord wants men to believe on him without them, but if they will not, then "believe for the works' sake," on account of the wonders.

The Lesson Before Us

I. PETER SHARING THE BLESSING OF JESUS. Acts 3:1-10

Peter and John are constantly mentioned together in the Gospels and in the earlier part of Acts. We may believe that they were devoted to each other. And what an apostolic pair they made, complementing and supplementing each other as they did! But from the time that the Jerusalem church sent them to Samaria (Acts 8:14) John drops out of the narrative of Acts.

"The ninth hour" would be three o'clock in the afternoon; or, taking into account the "daylight saving" then in practice, half past four. This was the regular time for evening devotions.

Gate Beautiful was the eastern entrance into the Temple enclosure; opposite the stairs leading up to the women's court. Shushan was the favorite residence of the Persian kings, and out of gratitude to Persia the Jews had named this the Shushan Gate. Shushan means "lily," and this gate was richly ornamented with a golden frieze of lilies, hence it came to be popularly known as the "Beautiful Gate."

Peter and John, who still regarded themselves as members of the Jewish church, may have gone to the Temple to worship; or, as is more probable, because there, and at this time, they would come into contact with crowds of people, to whom they might preach Christ. People going to or coming away from a church are likely to be in a charitable mood, and so beggars frequent church doors.

This lame man is a type of the people all around us, spiritually lamed or impotent, who need but an outstretched hand, and a lift, to be brought into the saving kingdom of Christ. Incidentally, the miracle speaks a strong word against materialism. Health of body is better than silver and gold, but better still is spiritual health. And this other blessing the Christian can always be an agent in bestowing.

I lack the healing touch, and my pocketbook is empty; "but what I have, that give I thee"; and lo, that gift is the richest, most priceless, that could be given by man or God! To ask for money and get what this man got—that is the way in which God responds to many of our requests.

Peter's remark, alas! has sometimes been used as an apology or cloak for stinginess toward the Lord's treasury. When it is money that is needed, we have no right to say, "such as I have I

give," until we can honestly affirm, "silver and gold have I none."

The fine thing about the accomplishments of the apostles, especially when marked by wonderfulness, is that they took none of the credit upon themselves. Notice how positive Peter is about this (3:16; 4:10). To give God and not oneself the credit is ever the mark of the true Christian worker. They attributed their powers to the Lord; they required no recognition for doing their duty on earth among those who welcomed their helpful and peaceful messages.

II. BOLDNESS—FROM HAVING BEEN WITH JESUS. Acts 4:8-12

Can this be the same Peter who denied his Lord the night of the arrest? Here (3:12ff.; 4:19, 20) he is as bold and confident as there he was cowardly and vacillating. The Holy Spirit accounts for Peter's transformation—as it does for lots of marvelous things.

Spirit-filled, he dares say to the lame man, Walk! Dares to face the august assembly of his nation, and address it in very plain, accusing, dangerous language, withal logically and skilfully phrased. Then add to this explanation that of the hostile council: "they had been with Jesus." We would add, with the risen Jesus. His bold stand was backed by faith and courage in Jesus and his teachings.

"Rulers and elders" (vs. 8). Good speed has, "Leaders of the people and members of the council." The council was composed of the chief priests, of a certain number of scribes, and enough other elderly and learned men to bring the total up to seventy-one. How they were selected is not known. This council were in one sense the builders of Israel's national and religious life. Thinking regretfully how tottering Israel is now to be, without this living corner-stone Christ Jesus that God had provided, the apostle throws at them the words of the Psalmist (Ps. 118:22) that Jesus had quoted to the Pharisees (Matt. 21:42). It is interesting to find Peter again using this figure in his First Epistle (2:7). It is interesting to compare these passages.

The councilors might answer, "But Abraham is the corner-stone of our faith; in him we have salvation; we don't need your Jesus." Then Peter generalizes; addresses himself as well as the council, and all the world, and all ages; utters his and the young church's imperative, fundamental dictum and confession (vs. 12). This famous declaration occupies a prominent place in the Smalcald Articles, drawn up by Luther in 1537, and it became one of the war-cries of the Protestant Reformation.

"I would like always to preach as Peter and John did that day, with the healed man by my side—men who have been healed and remade, men upon whose faces there is the light that never was on sea or land. They make the preacher courageous" (G. Campbell Morgan).

Practical Questions for Class Discussion

- ¶ Of what are lameness and the healing of lameness symbolical in the New Testament?
- ¶ What connection is there between this man's lameness and poverty and the place and hour of prayer?
- ¶ Is it easier to give money than service, when it is within one's ability to give both?
- ¶ What conditions the value of a gift? And how does this apply to the gift of Christ's salvation? How did Christ give?
- ¶ We often quote Lowell's, "The gift without the giver is bare." Apply this to Christ. Does it mean more than a giving of affection?
- ¶ What is the application of our lesson to Christian stewardship?
- ¶ It has been suggested that contrasting overmuch the difference between money-giving and the giving of service confuses the whole matter of Christian stewardship. What do you think? Is there any difference? Do you think this a subject of outstanding significance at the present time? Why?
- ¶ It is sometimes claimed that those most liberal with money are most liberal with "good works and alms-deeds." What has been your observation?

Notes and Comments

Notice that the wonderful prophetic pictures of the glories of the coming Kingdom in Scripture are interspersed with exhortations for the helping, comforting, saving of needy human lives.

"Preaching and charitable efforts go hand in hand, like John and Peter on their way to the Temple. The Christian church began with the outpouring of the Holy Spirit, steadily observed the forms of worship, fearlessly preached the gospel, and exercised a ministry of help and charity by taking notice of the lame and needy in body."—*Philip Schaff*.

Regardless of how the illness eventuated, millions of suffering disciples of his have been wonderfully sustained by the Gospel pictures of the Divine Healer in action. At such times "Great Physician" is our favorite name for him.

"This lame beggar is a vivid picture of man in his sin, beggared in his soul, seeking the wrong thing, asking for gold when he needs grace, and helpless to save himself. The earth itself is a beggared world lying at the gate Beautiful of the universe, a temple whose stairs are stars and whose jeweled gates are blazing constellations; lying there covered with rags, a mass of sores, madly crying for gold when it needs the infinite grace of God to cleanse and clothe it and give it life. And God looks down upon it in infinite pity and love and has sent his Son to save it."—*James H. Snowden*.

distinguished from governmental activities, we are on both the receiving and giving end. We may give liberally to support preventive health movements or to check the spread of contagion. We rise or fall with the health of our own communities. "Cast thy bread upon the water and thou shalt find it after many days," bristles with implications of reflex benefits from altruistic behavior.

There are grave fears on the part of many citizens that governmental provision for relief of the needy is proceeding to the point where individual ambition and initiative are being broken down. The idea is that able-bodied men will be taught to expect something for nothing. The janitor of the building in which my office is situated has seven children. A son of eighteen applied for admission to a Civilian Conservation Corps camp. The condition of his teeth kept him out. The doctors report is that he "lacks opposing masticating teeth." In other words, this young fellow of eighteen has lost nearly all his molars. Why? When teeth ached, he had no money for fillings, and an easy-going dentist at a clinic extracted them. As I see the general situation in this country, Christian people must recognize that it is better to provide people with decent economic standards of life, whether through voluntary or governmental relief or quasi-relief agencies, than to let them lose health and morale by blinking their needs in an ostrich-head-in-the-sand policy. Just how we should, in an organized, governmental method, say to our less fortunate citizens, "What I have I give unto you," is hard to indicate. Individuals have an obligation to do their best both for self and others, regardless of their economic status. If this be true, it puts a heavy burden upon those of us who happen to have financial resources. It puts an obligation upon us all to keep informed, and to contribute in all possible ways to the peaceful solution of our baffling social problems.

There is no doubt that in many organized social mechanisms we are making errors. I have been looking through the report of a "Survey of mentally retarded, speech-defective, and behavior-problem children in the public schools of Ohio," by Charles Scott Berry. Of a certain group of children he writes:

"Much of the money we are now spending on their education is worse than wasted because we are training them in failure through forcing them to attempt that which is either beyond their capacity or outside their field of interest or both."

We make mistakes in our churches sometimes. Our individual efforts do not always produce desired results. We all have something to give. It is not enough to give it—we must give it thoughtfully, sympathetically, and effectively. Why waste it? Pray to be a wise as well as a cheerful giver.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

PETER HEALS A LAME MAN

Life is a give-and-take proposition. Our experiences are inevitably reciprocal. The business of getting is seldom evenly balanced by the business of giving. Some get more than they give—and also the other way around. It is not a matter of balanced equations. As to some people, their books are always in the red. There are moochers and there are benefactors.

Life begins with helpless dependence upon mother and father. Children should honor their parents, but they never will be able to repay them in full. The children, grown to manhood and womanhood with parental responsibility, will in turn give of their strength, love and devotion to children of their own.

In many ways we participate in the affairs of one another. The daily good turn of the Boy Scouts, as a device to encourage the practice of thoughtfulness to others, is a recognition of the inevitability of social contacts. Etiquette,

though in practice it may become formal, is one of society's ways of saying we owe something to others by way of making them comfortable and at ease. "Line forms on the right!" is a declaration that the man in a hurry has to recognize the possibility of the other man being in an equal hurry. Our whole system of democracy involves the principle and practice of sharing.

This is seen in our system of education. Taxes to support our public educational system are essentially a voice saying to each and every citizen: "You have opportunity and duty to give of your potential or real stock of knowledge to your contemporary young citizens. Knowing you cannot, because of the complexities of our social life do it in person, we allow you to do it by proxy." If a fire threatened your property, you would want your neighbors to help you put it out. Reverse circumstances would entail obligation on your part. The fire department is an organized give-and-take, because your taxes and mine go to support the same. And so on in our system of government.

Likewise in voluntary associations, as

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

WHAT CHRISTIANS HAVE TO SHARE

Sharing has become a very meaningful word in the language of modern Christians. The idea is not new, at least it is as old as the apostolic fellowship. The early church had all things in common. That is generally understood to mean goods and property. We now know that that kind of sharing did not work out well.

There is another kind of sharing that has blessed the world to a far greater degree than the mere dividing of material resources. It is about such sharing that we study today. What did Peter share? What have Christians today to share?

We note first that Peter shared his ability to heal the body. This he afterward explained was a gift given him by God. Some doctors since have shared their ability to heal rather than keep it for their own personal advantage. A remarkable illustration of a family of sharers is that of the Scudder family who have blessed the Telugus of South India for many generations. Dr. John Scudder went to India in 1819 as a missionary of the Congregational denomination. His three medical missionary sons, Henry Martyn, William and Joseph organized a mission afterward taken over by the Dutch Reformed Board. Thirty-one descendants of John Scudder became missionaries to India, five others went to Japan, three to Hawaii, two became home missionaries in America, and three have been pastors in this country. The well-known Dr. Ida Scudder is one of the family. This famous family has shared their knowledge and ability to a remarkable degree. The record of this family also suggests that parents and grandparents have a remarkable opportunity to share with future generations. Our children and children's children can bless the world for five hundred years if we start them right. Dr. Francis E. Clark, founder of Christian Endeavor says: "Better than to found a reigning family like the 'unhappy house of Hapsburg,' which sat on the Austrian throne for nearly one thousand years, is it to transmit to future generations descendants with a good name, sturdy health, and a desire to make the world better and to help bring it under the dominion of Jesus Christ." Dr. Grenfell, of Labrador, is another wonderful sharer of the ability to heal.

Russell H. Conwell, author of *Acres of Diamonds*, for over forty years pastor of the Baptist Temple in Philadelphia, was called America's only penniless millionaire. All that he earned beside what was needed for a modest living, was turned over to poor boys who were trying to work their way through college. At the end of each month it was said that he balanced his books, paid

his bills and scattered the rest to the last cent, over his charity list. Three thousand college students, enrolled in nearly every institution of higher learning in the country have been helped by him. More than all this Dr. Conwell gave himself to a remarkable degree. He always liked plain, every-day people.

This very day we are celebrating the birthday of a man who shared his life generously with others. Lincoln began when he had little to share, but gave himself in a most self-effacing manner. As a President he shared his love of freedom with another race which gladly honors the great emancipator.

Peter not only told the man to get up and walk but he reached down and gave him his hand and helped the cripple to stand on his feet. This reminds us of Jesus touching the leper when he healed him. We do not always like to share ourselves to the extent of giving personal service, but the challenge of Jesus' and Peter's example is hard to get away from.

Peter shared his knowledge of history (of the Hebrews). That is what Bible school teachers are trying to do Sunday after Sunday, interpret and share their knowledge of the Bible. If we are true to our understanding of it, we may lose some of our seeming friends. Peter and John were arrested because of their plain speaking and the miracle Peter wrought, but would they have enjoyed freedom and a guilty conscience?

There are many other things class members may suggest we may share. In these days many can truthfully say with Peter, "Silver and gold have I none." Will they also say, "What I have, that give I thee?"

The Lesson Illustrated

TWO KINDS OF SHARING

I remember what one of the volunteers in India said: "If a man is ill, and I run for a physician and reach the doctor too late, I am not to blame. But when I started to run, if I knew there was a horse ready to take me faster than my feet could carry me, and I deliberately ignored the horse and went on foot, and came too late, then I am to blame." And he said to us missionaries: "I fear that much of my work in India has been on foot instead of on horseback; has been in the energy of the flesh instead of in the power of the Holy Spirit."—*Robert P. Wilder.*

"FOR WE CANNOT BUT SPEAK"
(Acts 4:20)

It is another "shot heard around the world," another utterance that "has come thundering down the ages." Luther at Worms had these words in mind, when he braved the council there and they prompted his famous challenge: "Here I stand," etc. The authority of men, or the authority of God—to which shall I

be obedient? But I am God's apostle and therefore I must speak what he has shown and told me!

THE IMPOSSIBILITY OF SILENCE

"Tell the birds amidst the buds of spring not to sing; tell the waters welling from the depths not to flow; tell the happy child not to laugh and jump; tell the sun and stars not to shine; and when these have obeyed you, then tell the sea which has been baptized with the love of God that it must not speak of him and it will laugh you to scorn. It cannot but speak what it has seen and heard."—*F. B. Meyer.*

LIVES COUNT

It is everlastingly true of every Christian that "the life you live is the lesson you teach." A purposeful Christian life is seen and noted wherever it is lived. The editor of *Ikdam*, a newspaper of Constantinople, urged his readers to civil and national endeavor by holding up for admiration the self-sacrificing endeavor of missionaries. He said:

"In order to be able to illuminate this country, in order to wake it up, we must work like the missionaries. Patient like the missionaries, self-sacrificing like the missionaries, possessing like the missionaries the strength of persuasion, like the missionaries combining various kinds of knowledge with the conviction of heart. When this time comes, it will be our fortune to be successful in awaking the people of our land."

ADONIRAM JUDSON'S TWO CHOICES

At fifteen Adoniram Judson, already brilliant student, indulged in castle-building, seeing himself at the pinnacle of some learned profession and winning the plaudits of the multitude. Religion seemed to be entirely opposed to his ambitious plans, so he definitely put it aside. He said: "My father has told me over and over again that I am some day to become a great man, and I am resolved to be; religion can take care of itself." The logical sequence of this decision led Judson into a careless, irresponsible life until God called him again to a new decision. This time unbelief and worldly ambition succumbed to the power of a noble resolve, when on December 2, 1808, he wrote, "Made solemn dedication of myself to God." This dedication was absolute and complete, so that when he was offered the post of associate pastor of the large church in Boston, he unhesitatingly chose to go as the pioneer missionary to Burma.

ONE SMILE, ONE WORD

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

—*Phæbe Cary.*

Lesson 8. February 19

HAZARDS IN THE USE OF ALCOHOL IN A MACHINE AGE

Amos 6: 1-6; 1 Peter 2: 11, 12; 4: 1-5

[This lesson written by W. Quay Rosselle, D.D., Malden, Massachusetts]

Devotional Reading for the Opening Service: Proverbs 23: 29-35

KEY VERSE: It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Rom. 14: 21*Amos 6: 1-6*

1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

1 Peter 2: 11, 12; 4: 1-5

2: 11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from

fleshly lusts, which war against the soul.

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

4: 1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

clipped and filed. Your state representative of the Anti-Saloon League will furnish you with many startling facts concerning the political machinations of liquor manufacturers and distributors. The Woman's Christian Temperance Union and other like organizations will gladly supply you with an abundance of illustrative material. The enemy is alert and active every day. Christian people dare not be indifferent.

The Lesson Before Us

I. THE HAZARDS OF ALCOHOL IN A MACHINE AGE

The appropriate emblem of the machine age is the automobile. No other nation has the great number of motor-cars on its highways that we have. The weekly toll of deaths and serious injuries caused by automobile accidents is increasingly frightful. Traffic officials repeatedly declare that a very high percentage of these fatalities occur because the drivers behind the wheel had strong drink in them. It does not require that the driver be actually drunk to make him a menace both to himself and to others.

Alcohol is not a stimulant, but a depressant. It takes away the sense of caution and begets a reckless daring. It makes more difficult the quick reactions to unlooked-for emergencies which careful driving requires. One cocktail, or even a single glass of beer, may so affect some persons as to make it unsafe for them to attempt to drive a car on the highways. Our modern life in general is so highly mechanized that cool heads and steady nerves are a constant necessity. These we cannot have and indulge in alcoholic drinks at the same time.

II. WE HAVE LOST MUCH GROUND IN OUR WARFARE AGAINST STRONG DRINK

Through many years of preaching, teaching, prayer, and hard work we made steady progress against this enemy of human life until at last we reached the amazing goal of a Constitutional amendment which took away the last right to make and sell alcoholic beverages in the United States. Now that great victory has been nullified, and we are back to the place where the long fight began. Many factors conspired together to bring about this reversal. Among them we may briefly list a few:

(a) *The greedy desire of the liquor interests to regain the highly profitable business which they had lost.* Millions

A Bible Message for Every Day

Monday. Alcohol and Youth. Eccl. 11: 9 to 12: 1. "As the twig is bent the tree's inclined." This old saw is wholly true. A character soiled in youth will carry the stains through the remainder of life.

Tuesday. Selfish Indulgence. Amos 6: 1-6. Selfish indulgence wrecked the Northern kingdom of Israel. The hope of any nation is a clean and sturdy youth. If through self-indulgence our youth is corrupted the nation's doom is sealed.

Wednesday. The Obligation to Ourselves. 1 Peter 2: 11, 12; 4: 1-5. Fleshly desires are to be controlled by the spirit. Uncontrolled, they become the lusts which war against the soul. "Suffer in the flesh" means to endure and resist fleshly lusts.

Thursday. Alcohol and Poverty. Prov. 23: 20-32. Alcohol makes those who make and sell it rich; it brings poverty to those who drink it. The slums are the fruitage of liquor drinking.

Friday. A Nation Weakened by Alcohol. Isa. 5: 8-13. Isaiah cried out against the things which were bringing ruin upon his beloved nation. Among these was the social custom of much wine-drinking. It is ever a peril to any nation.

Saturday. Personal Abstinence. Jer. 35: 1-10. There were total abstinence societies in ancient Israel. The non-drinkers are the strong men and women in any society, and the source of social safety.

Sunday. Christian Liberty. 1 Cor. 8: 9-13. The Christian spirit limits our personal liberty. Any act of ours is good only if it have a constructive influence upon any other person who may be affected by it. We are not free to use our own liberty to another's injury.

At the Threshold of the Lesson

The quarterly lessons on temperance should be taken seriously. The fact that they recur so often may tempt us to pass them over too lightly. The toll of disaster which liquor takes from our youth and the homes of our people in any three-month period warrants a quarterly assault upon the wretched business. Any teacher, anywhere, will have at hand many illustrations of this toll in his own community. These he should use to vitalize the lesson and give it a contemporary application. Do not let the temperance lesson become an "old story."

Teachers may always find plenty of material and illustrations for class use. Almost every day the newspapers will have items which can be

were spent in skilful propaganda to delude the electorate of the nation. Every social evil was charged to prohibition. If only we could get rid of prohibition and restore to the makers of liquor their former privileges, all these evils would disappear. Well, we did just that, but every one of the evils attributed to prohibition go right on, some of them at an increased rate. The effrontery of the liquor interests knows no limit. Persuasive advertising by artistic printing and by radio was used to annul prohibition, and now by the same means every possible effort is put forth to recruit new drinkers of alcoholic beverages. The brewers recently had the impudence to circularize the ministers of the gospel of Christ, seeking their good-will with reference to brewed liquor.

(b) *Political alliance with the liquor business.* Party treasuries have ever reaped rich harvests from the liquor interests in return for political favors. Through their lobbies they keep their wishes pressed close upon all members of Congress and the legislatures of the several states. The friendship of the liquor interests means security to many a public official. These interests know who their friends are, and they are in a position to do something about it. Likewise they are able to exert powerful influence favorable to themselves upon the public press. Liquor is the source of heavy tax income. This very thing has been the principal reason why many communities have legalized the sale of liquor. For the sake of the money it brings we have been willing to expose our young people and all others to the perils which open access to liquor brings upon society. Like Esau we have sold our holy birthright for a mess of pottage. It does not count with us that the tax is paid, not by the liquor interests, but by the people who consume their product, a large part of it taken from the meager earnings of the poor. It can be no comfort to the conscience of a Christian to remember that his personal taxes may be somewhat lower because liquor collects for the government many millions of dollars from underpaid people whose earnings are so small that government itself cannot impose a direct tax upon their income.

The propaganda which led to the repeal of national prohibition was shot through with deception and insincerity. We were told that if we permitted the legal sale of liquor, the saloon never would be permitted to return. By the interests which were most urgent and influential in having repeal accomplished it was intended that the saloon *should* come back. What we should have expected has come to pass; the saloon is back and that, too, in many places where it never was before. When the manufacturers of liquor and government league together to make money out of the business we may be sure that as many outlets for the product as are possible will

be provided. These outlets are saloons, whatever they may be called.

(c) *Through carefully and subtly manipulated processes we have been beguiled into permitting drinking to become fashionable.* It is now thought to be smart for a hostess to serve cocktails to her guests. Many families who have abhorred the whole business now serve liquor in their homes lest they lose caste socially by loyalty to their real convictions. This custom has greatly increased drinking by women. With high cunning the purveyors of liquor have built up a social institution called the "cocktail hour." In hotels, clubs and homes this institution is doing a great deal to cultivate drinking habits among men, women and our young people. It is something new in our innovating contemporary American life to see otherwise respectable women unblushingly approaching hotel bars alone for their drinks of liquor.

(d) *The apathy of us Christian people is a contributing factor in the sorry retreat we have made.* Having secured national prohibition we relaxed our efforts and rested on the vain assumption that the law would work itself. But while we were at ease in Zion the enemy was vigilant and active. Almost before we realized it false propaganda and the power of liquor money over the agencies of public opinion, the public sentiment which brought prohibition was undermined and the collapse came. The prophet's curse came upon ancient Meroz because her people came not to the help of the Lord against the mighty. Perhaps we shall have the grace to take that lesson to ourselves.

III. WHAT IS TO BE DONE ABOUT IT?

Patriotic Christian people must again take up the fight in a militant way. The situation is a call from above to us to put on the whole armor of God. The sword of the spirit must again be in our hands. There are many vast social problems confronting us—unemployment, relief, old age security, and the like. Every one of these is vitally affected and aggravated by liquor. The stupendous sums of money, now worse than wasted on alcoholic beverages, if they were turned into the dry channels of constructive enterprise, would of themselves largely solve these problems. We must rouse ourselves and begin again to wage relentless war upon the traffic in drink, legal or otherwise. The statement is made that America's liquor bill for last year was \$5,000,000,000. This nearly equals the nation's total bill for food, clothing, and residential construction. We now have one licensed liquor dispensary for every 209 of our population, including children. This is more than we ever before had, and more than any other nation permits.

We must take up anew an intensive campaign of education. Children, from beginner classes onward, shall be given the truth about alcohol. If the

truth is faithfully taught to the young, they will grow up into an attitude of hostility to liquor drinking, and with a conscience to fortify that attitude. Adults also need to be educated. Liquor propaganda is put forth with such a show of plausibility that many well-intentioned Christian people are deluded by it. The fallacies in this propaganda can be exposed, and should be, in all our preaching and teaching. In our church schools temperance education should rest upon a biblical and religious basis. Surely our heavenly Father's heart is full of pain because of the terrible tragedies inflicted upon his children by this monstrous enemy of all that is good. As God's workmen we cannot look complacently on while through press, bill-board and radio, the skill of clever artists and convincing speakers glorifies drinking and makes glamorous to youth habits that degrade and handicap them.

The Social Service Education Division of The American Baptist Publication Society has issued a series of leaflets that classes and individuals will find most valuable for information and for distribution among those who are in danger of being misled by the specious argument of drinking propagandists. These leaflets come from the pens of such well-known writers as Zona Gale, Malcolm R. Eiselen, Angelo Patri, Deets Pickett, Haven Emerson, M.D., D. Stewart Patterson and others. Samples are free: a small charge for quantities for distribution.

Practical Questions for Class Discussion

- ¶ Should a person consider both his rights and his duties? Which takes more? Does a Christian make any different choices at this point?
- ¶ How does the choice of an intoxicating drink differ from the choice of any other item on a menu card?
- ¶ What is your idea of freedom? How can you tell where your freedom ends and the other man's begins?
- ¶ What happens to a person who deliberately refrains from certain deeds which may not hurt him but would injure others in his community?
- ¶ Do you think human welfare should be placed above profits? How?
- ¶ What is the effect of strong drink upon people who have been observed by members of the class? What does the term strong drink include?
- ¶ What should the Bible classes of America do about the liquor business? List on the blackboard the possible courses of action open to them.

Notes and Comments

How much under the influence of liquor must a man be to be properly called drunk? The dictionaries do not answer this question. Possibly a man could be called drunk at any time when

he is so intoxicated that his behavior is such as to attract attention; or possibly he should be called drunk when so intoxicated that a careful observer could notice it. But he is usually, if not always, intoxicated before he is drunk. In other words, all drunken men are intoxicated, but many intoxicated men are not drunk. Anyhow, all drinkers are near-drunkards.

What were the promises that were made to the people to induce them to invite the return of the legalized liquor traffic?

1. That such evils of drinking and

drunkenness as survived prohibition would be greatly reduced.

2. That drinking among youth would be reduced to a minimum—far less than was prevalent during prohibition.

3. That bootlegging would automatically vanish.

4. That the saloon should never, never return under any guise.

5. That all dry territory would be meticulously protected.

6. That unemployment would be greatly reduced if not absolutely abolished.

7. That the budget would be balanced.

Teachers' Helps

In the Men's Class

Nathan Pierce, Jr.

It is our conviction that church-school classes, whether of young people or adults, should be really Bible classes, and that their study should use the Bible as material and textbook.

Not infrequently classes of men and women object that they want something more practical and modern than the Old and New Testament Scriptures; courses of religious study that shall have a present-day and every-day interest and application. Without arguing the matter, or trying to prove that they are missing the point and import of the Bible, we must say that it is hard for us to see why the lessons that we follow do not answer exactly the demand, or desire, that has been referred to.

The various topics touch life in a real way, in some of its most important aspects; they are vital; "burning questions," as we say. The Christian church is not so indifferent and so ignorant as it used to be about these matters; still, the vast majority of Christians need, some of them sadly, to go over intelligently and carefully questions like the curse of alcohol, labor, recreation, world peace, law-observance, and racial relations, in the light of Christ's teaching.

The teacher will certainly magnify Christ, and the Bible, who makes plain in and through these lessons that Christ and the Bible do have practical and up-to-date messages for us. The teacher will, of course, widen these topics to cover other social questions, particularly those that have a local interest or importance.

Let him not be afraid of the phrase "social Christianity." The trouble with modern society is that it remains so imperfectly Christian; and if Christ was not, is not, intensely anxious to make it so, it is difficult to see what many of his words and much of his ministry means.

Social Christianity is nothing more or less than the gospel of Christ lived out in the lives of groups of men: families, churches, schools, and the like.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

HAZARDS IN THE USE OF ALCOHOL IN A MACHINE AGE

When I looked at the Scripture reference for this lesson I thought what did Amos know of the machine age in which we live? He never saw children race across the street after school trying to get to the other side before the car coming down the street would reach them. Amos never drove a car through a city or village street with careless pedestrians making it difficult for even an alert driver to avoid an accident. Amos knew nothing about our super-highways with their long stretches of straight road which invite to speed and more speed. The same goes for Peter. Pastoral life had little in common with the machine age in which we live.

We do not know the record of crime figures for the time of Amos or Peter, but we can know it for our own. The Federal Bureau of Investigation of the Justice Department, surely an unbiased source, tells us among other things how liquor is associated with the record of crime in these United States. During 1937 (the latest figures available) arrests for drunkenness were slightly more than double those for 1932. The driving-while-intoxicated ratio per 100,000 of the population shows a startling increase in those years from 1932 to 1937. In 1933 there was a slight decrease (at first people used their new liberty carefully it seems), but beginning in 1934 watch it climb! That year showed 16.4 percent over 1932; 1935, the increase was 33 percent; 1936, 48.7 percent increase; and 1937, 74.7 percent increase.

A Catholic bishop of a New England industrial city says: "Our highways and our by-ways, our lanes and our alleys, the lawns of our homes—yea, of God's churches, are strewn with punctured beer-cans and drained whisky flasks; while tipsy and liquor-filled auto drivers and companions hurl to death pedestrian and passerby with the same drunken disregard with which they toss into the gut-

ter their empty beer-cans and whisky bottles!" The Massachusetts Safety Council reports that twenty-five out of every one hundred fatal night accidents are due to liquor. In teaching the lesson for October 30, world temperance Sunday, I remarked to my own class that none of us knew who would be the next victim. Two days later a member of that class present that Sunday was driving her car along a quiet street when a drunken driver coming from the opposite direction veered his car and crashed into the car of my friend. Fortunately this accident was not fatal. Many are not so fortunate.

Have we left Amos far behind for this lesson? Indeed not. What was the indictment he brought against the Hebrews of his day? THEY WERE TAKING IT EASY! Says he, Walk around some of these Philistine cities that border the Hebrew commonwealth. Are we religious (so-called) people any better than they? We are living in comfortable houses with good food, plenty of entertainment, even doing a little (or much) drinking ourselves. BUT, "We are not grieved for the affliction of Joseph." Dare we Baptist Christians ask how this picture fits us? How many of us voted against the liquor traffic in this very last election? Or were we too busy to vote or too indifferent to find out the best way to mark the ballot?

Peter makes a very up-to-date appeal when he asks that Christians answer any possible criticism of their behavior by conduct so seemly that the critics will recognize their good works (1 Peter 2:11, 12). Answer evil with good is his advice. "Live a better type of life than others do" is a later appeal in this same letter (4:1-5). He says that is why the gospel was preached to them. In the light of what Peter says may we not fairly ask the question, Are we destroying the effect of gospel preaching by our careless living, especially with reference to this temperance question? Think it over. This is one of the problems of our social life where there can be no pussyfooting.

The Lesson Illustrated

ENEMIES TO SUCCESS

"Viewing you as young steeds trained for the race of life, I know of no one habit so likely to defeat in the contest as the drinking of alcoholic liquors. Taken in excess they destroy the character of men and render them useless members of society. The line between excess and sufficiency is so narrow that it is very seldom the drinker knows and observes it. Better be on the safe side. Why run into danger? As no possible good can result from indulgence, no risk should be incurred. Believe me, in the stern game of life you all have to play, you can afford to throw no advantages away. I do not wish to preach to you, but to put the case simply as a matter of policy.

This is one habit involving great danger from which you can protect yourself completely in the campaign of life, and it is good sense for you to do so. Drunkenness is the great rock ahead in the career of every young man. It is far more important that he insure himself against it than against death. A drink policy is worth ten life policies. Abstain and avoid the danger."—*Andrew Carnegie, in an address to young men.*

NO GASOLINE FOR DRINKERS

Sale of gasoline to drivers "visibly intoxicated" has been ordered stopped by District of Columbia officials. "It is high time," declared Commissioner Melvin C. Hazen, "to remove the drunken driver from our streets. There is no better way to halt this traffic criminal than by refusing him the right to drive." Under the proposed regulation gas-station attendants refrain from giving any service

to a car if the driver appears to be intoxicated. More than six hundred local gasoline distributors have offered support to the drive. Placards quoting the regulation are posted in all filling stations. Both independent and large company gasoline distributors have entered heartily into the District's plan for curbing drunken driving by halting the source of supply—not of liquor but of gasoline.

Lesson 9. February 26

PETER IN SAMARIA; KEEPING RELIGION FREE FROM COMMERCIALISM

Acts 8: 4-25. (Verses printed, 14-25)

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Isaiah 55: 1-7

KEY VERSE: Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. 55: 1

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou

hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

nings" of the Christian church, of which we are told in the Book of Acts, the world is finding out that Peter and John, and the rest, have something that is eminently worth having. Multitudes will have it by fair means, some by foul means, but anyhow the Kingdom "suffereth violence" (Matt. 11: 12).

The people of Samaria, while nominally Jews, were a mixture of various nationalities, and their Judaism was infiltrated with all sorts of strange beliefs and practices. This helps us to understand the attitude of orthodox Jews toward the Samaritans in Jesus' day, and for this reason Samaria was a fertile soil for heresies and fantastic cults. That first century, moreover, was an age of magic and sorcery, and what we now call the Near East was overrun with fakirs.

A Bible Message for Every Day

Monday. The Gospel in Samaria. Acts 8: 14-16, 25. The apostles believed in "follow-up work." It is the church's business not only to lead men to Christ but also to lead them closer to him.

Tuesday. Jesus and the Samaritans. John 4: 27-42. "The Jews have no dealings with the Samaritans"—but Jesus, a Jew, has. To be his follower you must put away racial and nationalistic prejudices.

Wednesday. Jesus Cleanses the Temple. John 2: 13-22. His gospel is without money and without price; there is no merchandising of it, and of the blessings he hands out to men in his Father's holy places.

Thursday. The Limitations of Money. Acts 8: 18-24. It is one of humanity's most grievous mistakes and delusions; it spoils, wrecks, innumerable lives—thinking that there are no limits to the power and happiness money can procure.

Friday. The Fulfilment of Vows. Eccl. 5: 1-7. Obviously you cannot commit

yourself to a cause or a leader without *commitment*—pledges, vows. Every Christian has said, "O Jesus, I have promised to serve thee to the end!"

Saturday. Religion Undefined. James 1: 19-27. And we must keep it pure and holy, this faith of ours—without removing it from the soiling, corrupting, sinful world that needs it.

Sunday. Sincere Worship. Mal. 1: 6-14. Insincerity in religion comes from putting screens between ourselves and God. When you look him squarely in the face you are compelled to be square with him.

At the Threshold of the Lesson

Goodness and godliness are inherently desirable. The wicked and the impious cannot rid themselves of a hankering after honorable repute and the aroma of the temple. The fact that there are hypocrites in the world is evidence of this, and the fact that there are so many in the church who are there for no worthy reason. Here in the "begin-

The Lesson Before Us

I. SIMON THE SORCERER

The persecution of the church at Jerusalem that followed Stephen's martyrdom scattered that congregation. Philip, the deacon and evangelist, went up to Samaria and preached Christ to its inhabitants. He likewise wrought many miracles (vs. 6). Multitudes accepted his message and the Lord Christ.

"But there was a certain man called Simon." He is usually designated Simon Magus (*magus*, "magician"), in distinction to Simon Peter. He seems to have been a magician of exceptional ability. He had been educated in Greece and in magic at Alexandria. Among the tricks attributed to him were, making statues walk, standing without injury in the fire, and changing himself into a goat. He was also a teacher, after a fashion probably of one of the Gnostic systems. At one time he professed to be a follower of John the Baptist.

Philip found the city of Samaria all wrought up over the words and wonders of this man. When they had once heard the gospel message, however, they no longer had ears for his mumblings and eyes for his sleight of hand. Philip simply put him out of business.

The narrative goes on to say that Simon himself finally believed (vs. 13). But we have to be careful how we use that word "believe." When a man says that he believes on Christ, we are justified in asking, "Believes what?" For whether his belief is unto salvation and unto loyal discipleship in Christ's church, or merely unto verbal confession, makes all the difference in the world. We remember James' word about the devil's faith (James 2:19). The outward acts of union with Christ, likewise, may not greatly count, for we are told that Simon was baptized.

II. SPIRITUAL RELIGION MISUNDERSTOOD

One may think of religions—or so-called religions—that might be commercialized, bought and sold. There have been heathen peoples who had that attitude toward their gods. The prophets of the Old Testament had to protest against such views in Israel. How entirely different the religion of Jesus is two minutes' reading anywhere in the New Testament will convince one.

Philip's miracles made a deep impression on Simon; and he thought he had discovered a new system of thaumaturgy. "If this name Jesus confers such power, then I must make it a part of my equipment. It will add to my prestige and bring money into my pocket." How many others have made Simon's mistake! You may thus account for a large majority of Christian failures—that disgrace and shame the church.

The gospel of Christ does indeed bring a great many material benefits, but they are only subsidiary; and they come to those who do not seek them. When you use Christ for profit and advantage, you are likely to lose faith in him and his gospel. The Church of Rome once made the gospel fight her battles and fill her treasuries with gold; but a blight almost unto death came upon her in consequence. Just as wrong are attempts to turn Christianity into a mere system of medicine.

III. PETER IN SAMARIA

When the church at Jerusalem heard of the gospel's success in Samaria they sent thither Peter and John. Upon their arrival they found the new converts sadly deficient in many of the essentials of the gospel. Maybe Philip had been more concerned for numbers than with "edification" (training). Peter and John went to work and brought many of these converts into a higher and deeper religious experience.

As a seal of this "second blessing" the Holy Spirit was conferred upon

them. It is not altogether clear just what is meant. *The fulness of the presence of God in Christ, complete possession of the believer by the spiritually present Christ*, shall we say? In our Lord's own references to the Spirit, in Acts, and in Paul's letters, power is made a part of the gift of the Spirit; also cleansing, illumination, renewing grace. "The Spirit's presence is not a substitute for Christ's, but only makes that presence and the Father's, in him, more real. This possession of the Spirit by the new converts must have had outward signs, for Simon could see it—could see that the individuals were somehow—and desirably, different.

IV. THE SPIRIT NOT FOR SALE

The "laying on of hands" is a common symbol of the imparting of grace or power. Simon takes it literally, like any hocus-pocus of his profession. "He offered them money, Give me also this power"—that I may in turn dispense it, make it a part of my stock in trade. Peter is naturally indignant.

Here is another evidence of how woefully Simon misunderstood this Christian religion. He judged that the exceptional grace of Christ could be gained through an outward act. Evidently Peter and John had labored not a little with those Samaritan converts upon whom they laid their hands; we are told that they had prayed with them. And how indignantly Peter turns on Simon—that he should think to obtain this high blessing by a bare fingertouch, wave of hand, or the charm of a mystic word. No, the endowment of the Holy Spirit of Jesus Christ is never bestowed after such fashion. The beauty of the life in him springs from the heart; and his Spirit falls only as a guerdon upon the Christian.

Simon's attempt to purchase with so and so much silver—or gold—the gift of God has made his name into a hateful word in all the languages of the world, *simony*, traffic in sacred things. In the Church of Rome, the English and other state churches, it has been applied to the purchase of ecclesiastical preferment; something that we here in America have been spared because of our principle of separation of church and state.

Simon's worthless character unfolds as the narrative proceeds. When Peter urges him to repent and seek righteousness toward God, the sorcerer replies, "Pray ye the Lord for me"—and pray for what? for forgiveness? for a new mind and heart Godward?—no, but that the doom of God might not fall on him! (vs. 24.) John the Baptist called those who were mightily concerned about escaping the wrath of God a "viperbrood" (Luke 3:7).

V. THE SIMON MAGUS OF TRADITION

We hear no more about this Simon in the New Testament (unless, as

some have thought, he is the "another beast" of Revelation 13:11), but the records of the early church are full of allusions to him, some of them doubtless historical, others purely legendary. He is always represented as a bitter enemy of the Christian movement, an arch-heretic, a sort of Antichrist. He is reputed to have started many church heresies.

And always as Peter's scourge. As Peter, apostle of truth, goes about his missionary work, Simon Magus, apostle of falsehood, dogs his steps. He was refuted by Peter in public disputations at Cæsarea, Antioch and Rome. His female companion, Helena, who had been a prostitute at Tyre, is a notable figure in one of the Gnostic systems, a personification of divine intelligence. One legend says that he declared his ability to fly from the earth to heaven and in making the attempt fell dead to the ground. More historically, he committed suicide at Rome.

Practical Questions for Class Discussion

- ¶ Peter lied, but he was no hypocrite. We would say, "he slipped"; but we wouldn't say that of Simon Magus. Simon was an impostor because it was in his nature. Do you know of any people with a similar disposition?
- ¶ Or does it help us in estimating Peter, Ananias and Sapphira, and Simon Magus, to say that Peter's denial of his Lord was due to sudden fear and cowardice, whereas the sin of the others was due to pure covetousness?
- ¶ Consider Simon as a sample of what results from imperfect religious education—or entire lack of it; that is, if Philip had unfolded the gospel to him more fully, might he not have made a pretty respectable Christian?
- ¶ Point out the difference between fulfilling our Christian duties and obligations to relieve conscience, to gain peace, to "get right with God," and buying God's favor by religious acts and forms.
- ¶ The matter of raising money by church entertainments is a delicate one, and churches that do it are charged with commercializing religion, but do you think there is another side to the question? What will be the difference, and what principle is involved? What does your church do?
- ¶ Isn't graft—getting by purchase what we don't deserve, have no right to, and are incompetent to use—a form of simony fully as bad as the ecclesiastical? What is the present tendency on this question?
- ¶ In recent years commercial expressions are being used in church work—"Sell your church to the community," "Sell Christ to the people," "Don't let the devil undersell you,"

and "Christ the great Business Executive." Some have objected that thus you belittle Christianity. What is your feeling about it? Does your church use these terms?

¶ Get a clear perspective of the entire life of Simon Magus. Find what early historians say about him and how much can be actually accredited to him.

Notes and Comments

We are inclined to think that Simon's believing and baptism were insincere (vs. 12), that is that he fooled Philip. Yet he may really have been "taken up with" the new faith after having gained only a very imperfect understanding of it. Mixed motives! He was not the first to confuse spiritual power with magic, and money-gaining with Christian service.

"Like Simon many are wonder-struck at the proofs of divine power, but do not feel the energy of a divine life. The people, as after the cure of

the paralytic (Mark 2:12), were often amazed beyond measure at Christ's mighty works, but only those who believed with the heart had everlasting life."—*Philip Schaff*.

"Simon Magus shows us that a man may be a good Baptist and a bad Christian . . . shows us a man wanting to buy the power to bestow what he has never possessed—which no man can ever do. In order to do good you must be good, and there is no way to goodness but by the surrender of life in active faith and positive obedience to God in Christ."—*Charles Brown*.

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold.

For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

—*James Russell Lowell*.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

PETER IN SAMARIA

There were two Simons in Samaria. One was a permanent resident, the other was a visitor. There was Simon the charlatan and Simon Peter the evangelist. The former had created a great stir. "Everyone there, high and low, made much of him, and said, 'He must be what is known as the Great Power of God.'" The latter demonstrated genuine communion with God through the power of the Holy Spirit.

The astounding number of religious cults in existence today testifies to the fact that men want to establish contact with God. Father Devine, whose followers often refer to him as "God," has created more stir than did Simon of Samaria. Let us not be deceived by thinking that only the ignorant attach themselves to weird and untenable organizations committed to opportunistic fantasy in the field of religion. Philip and Peter preached Jesus with such power that even the Samaritan Simon attached himself to the group of Jesus' followers. The antidote for magic, charlatany and false religion is the presentation of Him who is the way, the truth and the life.

In our day the rapid tempo of life tends to crowd out the thought of God, yet there is always that deep longing for release from anxiety, as the best within us strives to make itself appreciated. There is at least sporadic incitement to reach for a faith that harmon-

izes with the inclusive exhortation of Jesus to love God and our neighbor.

It may be that we need contemporary incarnation of Philip and Peter. God seems to be in our thoughts incidentally and supplementarily rather than essentially, logically, naturally and habitually.

Ponder upon the significance of this. I read it in the *Manchester Guardian Weekly* (England) of September 15, 1938. It was stated by Rev. P. Gardner-Smith, Dean and Fellow of Jesus College, Cambridge, at the Conference of the Union of Modern Churchmen at Loughborough:

"Only three or four years ago an undergraduate bearing a very famous name in his college asked his supervisor who this Jehovah was whom he had met in a modern French poem. He came from one of the best-known public schools, where, presumably, the problem of teaching the Old Testament had been solved by not teaching it at all."

Education is of great social significance. Every new concept in social relations always is accompanied by many bad things. The establishment of prohibition in this country affords a good illustration of what I mean. The idea of social security through governmental procedures is supported by all political parties, but all admit that the enabling mechanisms are imperfect. Civil Service is a grand and noble conception, but in its operation, in many states and political subdivisions, it becomes a vicious political tool. Superstition has not yet been driven out of religious organization in Christian circles. Commercialism penetrates the inner workings of our very

noblest endeavors. Education, as a public performance, has not learned how to teach God in ways unoffensive to the body of taxpayers. Education under private auspices has not done much better. "Who is this Jehovah to whom reference is made, in a French poem read the other day?"

Evidently Simon of Samaria had the notion that the power of the Holy Spirit could be purchased over the counter. "How much is it?" he virtually said to the other Simon. The significant item about Christian salvation is that it can be had by any and all—but it cannot be had for money. "How much am I offered?" The only answer is the heart's devotion in response to the message of Philip who "proclaimed the Christ to them."

We sadly need an intensive Christianity attuned to the complexities and difficulties of our modern life. "Come ye after me and I will make you fishers of men"; "I am the way"; "Follow me." The devotional withdrawals of Jesus were temporary. To follow him we go into living, vital situations. Our Christian faith is alive, not dead.

I was impressed by an advertisement appearing in *Fortune*, for June, 1938.

"In the Goodrich research laboratories nothing seems impossible any more. Here rubber has become virtually a new material with properties never dreamed of before. Goodrich can attach rubber to steel with an inseparable bond, can make rubber that flexes indefinitely, resists abrasion ten times more than steel, resists hot acid, oxidation, time itself."

The Christian's faith is in a human laboratory every day in the year. Rubber is rubber. Faith is faith. Jesus Christ is the same yesterday, today and forever. What we do with our faith, or what our faith does with us means failure or success for Christianity. Does our faith resist the hot acid of commercialism? Is it immune to the oxidation of nonuse? Is it fashioned for time itself?

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

KEEPING RELIGION FROM COMMERCIALISM

This story of Simon the sorcerer reminds us that human nature even in the apostolic times was far from being ideal. Many associations of this account could be taken from very modern times—our daily papers provide many illustrations. From this ancient human life episode modern church people may take many lessons, among them the following:

1. *Dangers of popular acclaim.* Simon gave himself out to be some great one, because of the tricks he played. But many people from all classes (note that it was not only simple-minded people who were fooled), said he was the "Power of God." This is written the day following the elections in forty-seven

states in these United States. One man in particular running for a high office in our own state with his plausible radio voice attempted to make voters believe that he had been a great worker of magic in his beneficent interest in the working people. He fooled many people—as the election returns showed. Some had such confidence in him that they really believed this man was the power of God sent to help them out of their troubles. "They were giving heed to him because for a long time he had amazed them with his sorceries." Now both are disillusioned, like Simon and the people in this story. Do you know anybody who has been led astray by too much praise and tribute? Would a real believer fall prey to this error?

2. *Becoming a Christian and acquiring the Christian point of view are not always accomplished at the same time.* This was the situation of Simon Magus, and it is the situation of many church members today. Doubtless Simon would have insisted that he believed the preaching of Philip. Mrs. Montgomery says: "Simon himself also humbly believed." Yet, somehow, this new religious teaching did not quite get down into his ethics. He thought he could buy what he did not already possess of the power of this new faith. Some men (and women, too) are like that. I once knew an estimable deacon of a large Baptist church who went with his wife and a group of friends to the Passion Play in Ober-Ammergau. When he received his tickets for their seats the deacon was dissatisfied. He tried to change them by offering more money. A member of the party said to me, "I was glad to have him find out that there are some things he cannot buy with money." To our churches are frequently coming aggressive salesmen who want to use the name of our church or some one of its organizations in connection with some selling scheme they have. Having secured this permission they appeal to the public on the grounds that they are conducting a "benefit" for the particular church. True, the church gets some return but are they not selling the name of the church for a few paltry dollars? I am sorry to say that there seems to be an increasing number of church members who see no objection to card-parties with door and other prizes (is not this a form of gambling?). It is easy to become a Christian. *Acquiring a Christian point of view* is a much longer process.

3. *Peter's quick appraisal of Simon's offer.* This suggests that it is important not to dilly-dally with evil propositions. Can you imagine Peter arguing with himself, "Well, now, this may be a good way to get some money for this new church. They will be needing it for something. This is an easy way, and it will relieve the members of doing it themselves," and so on. You know the arguments for taking up some shady

scheme. Not Peter. We should note, however, that Peter did not dismiss Simon without giving him a chance to repent. He told him to pray for the Lord's forgiveness. Simon even asked Peter and John to pray for him but we have no record that he chose to change his ways. As individuals and groups let us keep religion free from taint of commercialism. Buying and selling may be, should be sanctified; but not the trade in spiritual goods.

The Lesson Illustrated

SIMONS STILL AT WORK

"One could make out a good case for the verdict that ours is an age, as most pagan ages have been, of credulity and superstition. . . . If magic is, as some anthropologists tell us, a ritualistic technique of incantations and exorcisms used to harness imaginary occult powers to the load of human affairs, then America has its millions who believe in magic. One of the peculiar phenomena of our paganism has been the rapid growth of fortune-tellers, astrologers, crystal-gazers, numerologists, ballroom psychologists, and the like. . . . New York City last year spent twenty-five million dollars with those fortune-tellers. . . . How far away are we from the totem-pole and the medicine-man?"—C. Wallace Petty, in "Today's Jesus."

HE DIDN'T HAVE HIS PRICE

A deacon went to another deacon of his church in great anxiety. Their beloved pastor had been called to another church, and he greatly feared the pastor would accept the call. "What salary do they offer him?" questioned the second deacon. "Treble what we are paying him." "O, it is all right," exclaimed the other in great relief, "if they have offered Dr. — any earthly advantage, he will stay with us." That minister was not in the church for what he could get out of it.

SCATTERED SEED

Persecution has rarely stamped out truth. Usually it scatters it abroad. The Boxer uprising in China in 1900 was not unlike the first persecution in Jerusalem. Stephen's prayer for his murderers had many parallels during those fearful months. In Paoing-fu, Mrs. Kao and her daughter were led to the execution-ground. The Boxers gave her a moment for prayer, and kneeling among them she prayed, "Father, forgive these men; they don't understand what they are doing." Then, with a face radiant with peace, she quietly submitted to the executioner's sword. Instead of stamping out Christianity, the Boxer uprising showed the reality of the hated foreign religion, and many of the soldiers who witnessed the martyrdom of missionaries and native Christians were so impressed that they afterward embraced Christianity.

RUTH MUSKRAT WON THE PRIZE

Henry Morgenthau offered a prize of one thousand dollars to the graduate of the class of 1925 from Mount Holyoke College, who, during her first year out of college, would do the most to pass on to others the benefits of her education. The winner is Miss Ruth Muskrat, a full-blooded Cherokee Indian. On the afternoon of commencement day Miss Muskrat left Mount Holyoke for Tallequah, Okla., where she became dean of women of Tallequah College. Desiring only to help her own race, she organized the social life of the 1,100 women students of the college, corrected housing conditions, and brought back the morale of the school to its highest point. In the fall she became a teacher in Haskell Institute, Lawrence, Kans., the largest school for Indians in the United States. There she taught in the eighth grade; but teaching was only a part of her work. In every way she tried to pass on to members of her race all the best she has found in college, and in her contacts with other races. "I knew what they wanted," she said, "because I came from the same background as they."

"MY HEART TELLS ME"

The African is willing to make great material sacrifice for Jesus, as is to be seen in the case of Jacob Mawene, a Mutebele, who worked for ten years on the Cape-to-Cairo Railroad and left a good job at twenty dollars a month to walk 1,500 miles in order to go to school and study to be "a teacher for God" at five dollars a month. "It isn't the money I want," he told us, "but my heart tells me that I must be a teacher for God." So he took a load on his back, he who had not carried a load for years, and slogged over the rough trail with us those 1,500 miles. Then he went back, helped in translating the first book into the Luunda language, the Gospel of Mark, and won many to his Master before he died of the flu in 1919.

A FATHER'S EXPERIENCE

A man gave a collector for the Red Cross so much money that the latter was astonished, for he knew the giver as a comparatively poor man. "Can you afford this?" he kindly questioned. "Yes, yes, God will then spare my only son who has gone over to France, I hope." Four weeks later came the news of his boy's death. When the two men next met, the collector assured the father of his sympathy, and then referred to the latter's gift to the Red Cross, saying he must think the gift given in vain. "For whom had I saved that money?" replied the sorely stricken man. "For him, who will never need it. The Red Cross will make good use of it. But if you think that I have been mistaken in God, you err. My great mistake was in thinking that I could buy God's help. God is no bargainer. We must make no conditions in our sacrifice."

A Worship Service Program

Prepared as a Suggestion by NEWTON H. CARMAN

PRELUDE. Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through the—

OPENING HYMN. "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

CALL TO WORSHIP

I will lift up mine eyes unto the hills, from whence cometh my help.
I will commune with God in his holy place.
I will go down into the valleys of service with Christ.

HYMN. "I Would Be True," suggested. School is then seated.

THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study.

Succeeding Sunday. A brief summary passage of the lesson for the day can be used, read by pupil, and using Bible picture, if possible.

Closing Sunday. Summary of the quarter's study.

PRAYER (by pastor or trusted leader) suited to the lesson theme. (School stands for this prayer and through "Prayer in Unison.")

HYMN. Appropriate to the theme of the day.

PRAYER (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

MUSIC, while school passes to classes in orderly fashion.

CLASS SESSIONS.

MUSIC, while school returns from classes to their seats.

NECESSARY ANNOUNCEMENTS. Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

WORSHIP THROUGH GIVING.

School Stands and Sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its

Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

HYMN. School standing through "Closing Hymn."

PRAYER OF CONSECRATION AND INTERCESSION. A class, to which it has been assigned in advance, offers a brief, pointed prayer, growing out of the experience of the worship and the class session.

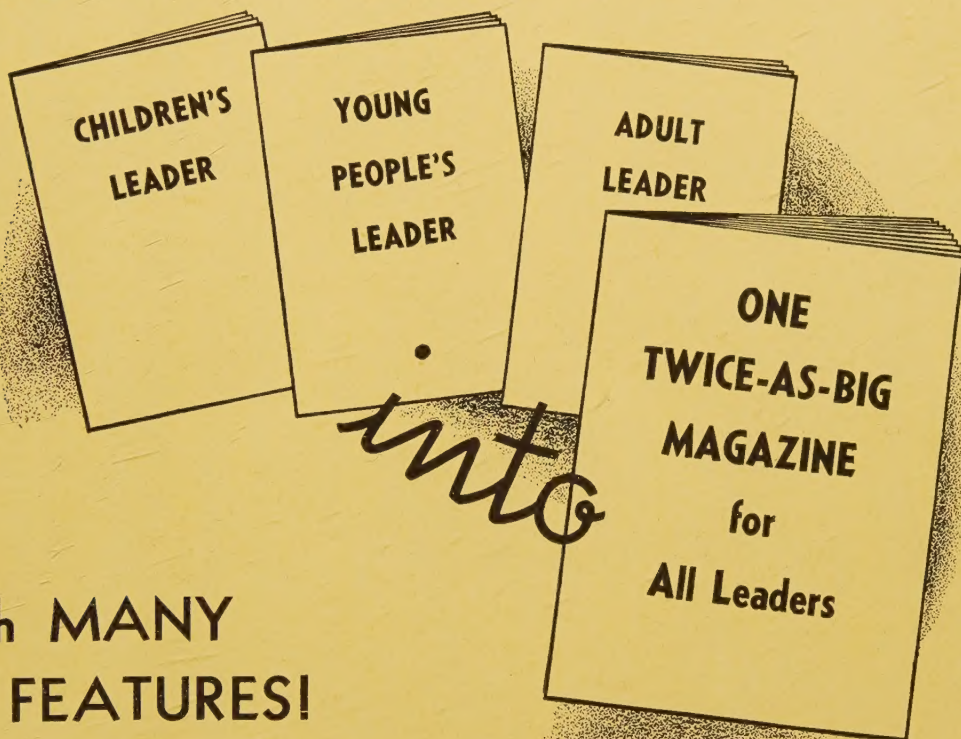
CLOSING HYMN OF PERSONAL DEDICATION. "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

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